



SRI AUROBINDO

Hymns To The Mystic Fire

*(Hymns to Agni from the Rig Veda
translated in their esoteric sense)*



**SRI AUROBINDO ASHRAM
PONDICHERRY**

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PUBLISHERS' NOTE

This enlarged edition includes, in addition to the contents of the first edition, the following:

(1) *The Hymns of the Atris* which originally appeared in the "Arya" (Vol. II, 1915-16). Considerable portions of this series have been subsequently revised.

(2) Translations that have hitherto remained unpublished. Among these are a few which were found in the author's earlier manuscripts; they have been included, as they stand, in order to make this collection as complete as possible.

Barring a few hymns of the first Mandala, almost all the hymns to Agni in the Rig Veda, translated by Sri Aurobindo, are presented here in a single volume.

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FOREWORD

In ancient times the Veda was revered as a sacred book of wisdom, a great mass of inspired poetry, the work of Rishis, seers and sages, who received in their illumined minds rather than mentally constructed a great universal, eternal and impersonal Truth which they embodied in Mantras, revealed verses of power, not of an ordinary but of a divine inspiration and source. The name given to these sages was Kavi, which afterwards came to mean any poet, but at the time had the sense of a seer of truth,—the Veda itself describes them as *kavayah satyaśrutah*, “seers who are hearers of the Truth” and the Veda itself was called, *śruti*, a word which came to mean “revealed Scripture”. The seers of the Upanishad had the same idea about the Veda and frequently appealed to its authority for the truths they themselves announced and these too afterwards came to be regarded as *Sruti*, revealed Scripture, and were included in the sacred Canon.

This tradition persevered in the Brahmanas and continued to maintain itself in spite of the efforts of the ritualistic commentators, Yajnikas, to explain everything as myth and rite and the division made by the Pandits distinguishing the section of works, Karmakanda, and the section of Knowledge, Jnanakanda, identifying the former with the hymns and the latter with the Upanishads. This drowning of the parts of Knowledge by the parts of ceremonial works was strongly criticised in one of the

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Upanishads and in the Gita, but both look on the Veda as a Book of Knowledge. Even, the Sruti including both Veda and Upanishad was regarded as the supreme authority for spiritual knowledge and infallible.

Is this all legend and moonshine, or a groundless and even nonsensical tradition? Or is it the fact that there is only a scanty element of higher ideas in some later hymns which started this theory? Did the writers of the Upanishads foist upon the Riks a meaning which was not there but read into it by their imagination or a fanciful interpretation? Modern European scholarship insists on having it so. And it has persuaded the mind of modern India. In favour of this view is the fact that the Rishis of the Veda were not only seers but singers and priests of sacrifice, that their chants were written to be sung at public sacrifices and refer constantly to the customary ritual and seem to call for the outward objects of these ceremonies, wealth, prosperity, victory over enemies. Sayana, the great commentator, gives us a ritualistic and where necessary a tentatively mythical or historical sense to the Riks, very rarely does he put forward any higher meaning though sometimes he lets a higher sense come through or puts it as an alternative as if in despair of finding out some ritualistic or mythical interpretation. But still he does not reject the spiritual authority of the Veda or deny that there is a higher truth contained in the Riks. This last development was left to our own times and popularised by occidental scholars.

The European scholars took up the ritualistic tradition, but for the rest they dropped Sayana overboard and went on to make their own etymological explanation of the words, or build up their own conjectural meanings of the Vedic verses and gave a new presentation often

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arbitrary and imaginative. What they sought for in the Veda was the early history of India, its society, institutions, customs, a civilisation-picture of the times. They invented the theory based on the difference of languages of an Aryan invasion from the north, an invasion of a Dravidian India of which the Indians themselves had no memory or tradition and of which there is no record in their epic or classical literature. The Vedic religion was in this account only a worship of Nature-Gods full of solar myths and consecrated by sacrifices and a sacrificial liturgy primitive enough in its ideas and contents, and it is these barbaric prayers that are the much vaunted, haloed and apotheosized Veda.

There can be no doubt that in the beginning there was a worship of the Powers of the physical world, the Sun, Moon, Heaven and Earth, Wind, Rain and Storm etc., the Sacred Rivers and a number of Gods who presided over the workings of Nature. That was the general aspect of the ancient worship in Greece, Rome, India and among other ancient peoples. But in all these countries these gods began to assume a higher, a psychological function; Pallas Athene who may have been originally a Dawn-Goddess springing in flames from the head of Zeus, the Sky-God, Dyaus of the Veda, has in classical Greece a higher function and was identified by the Romans with their Minerva, the Goddess of learning and wisdom; similarly, Saraswati, a River Goddess, becomes in India the goddess of wisdom, learning and the arts and crafts: all the Greek deities have undergone a change in this direction—Apollo, the Sun-God, has become a god of poetry and prophecy, Hephaestus the Fire-God a divine smith, god of labour. In India the process was arrested half-way, and the Vedic Gods

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developed their psychological functions but retained more fixedly their external character and for higher purposes gave place to a new pantheon. They had to give precedence to Puranic deities who developed out of the early company but assumed larger cosmic functions, Vishnu, Rudra, Brahma—developing from the Vedic Brihaspati, or Brahmanaspati,—Shiva, Lakshmi, Durga. Thus in India the change in the gods was less complete, the earlier deities became the inferior divinities of the Puranic pantheon and this was largely due to the survival of the Rig Veda in which their psychological and their external functions co-existed and are both given a powerful emphasis; there was no such early literary record to maintain the original features of the Gods of Greece and Rome.

This change was evidently due to a cultural development in these early peoples who became progressively more mentalised and less engrossed in the physical life as they advanced in civilisation and needed to read into their religion and their deities finer and subtler aspects which would support their more highly mentalised concepts and interests and find for them a true spiritual being or some celestial figure as their support and sanction. But the largest part in determining and deepening this inward turn must be attributed to the Mystics who had an enormous influence on these early civilisations; there was indeed almost everywhere an age of the Mysteries in which men of a deeper knowledge and self-knowledge established their practices, significant rites, symbols, secret lore within or on the border of the more primitive exterior religions. This took different forms in different countries; in Greece there were the Orphic and Eleusinian Mysteries, in Egypt and Chaldea

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the priests and their occult lore and magic, in Persia the Magi, in India the Rishis. The preoccupation of the Mystics was with self-knowledge and a profounder world-knowledge; they found out that in man there was a deeper self and inner being behind the surface of the outward physical man, which it was his highest business to discover and know. "Know thyself" was their great precept, just as in India to know the Self, the Atman became the great spiritual need, the highest thing for the human being. They found also a Truth, a Reality behind the outward aspects of the universe and to discover, follow, realise this Truth was their great aspiration. They discovered secrets and powers of Nature which were not those of the physical world but which could bring occult mastery over the physical world and physical things and to systematise this occult knowledge and power was also one of their strong preoccupations. But all this could only be safely done by a difficult and careful training, discipline, purification of the nature; it could not be done by the ordinary man. If men entered into these things without a severe test and training it would be dangerous to themselves and others; this knowledge, these powers could be misused, misinterpreted, turned from truth to falsehood, from good to evil. A strict secrecy was therefore maintained, the knowledge handed down behind a veil from master to disciple. A veil of symbols was created behind which these mysteries could shelter, formulas of speech also which could be understood by the initiated but were either not known by others or were taken by them in an outward sense which carefully covered their true meaning and secret. This was the substance of Mysticism everywhere.

It has been the tradition in India from the earliest

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times that the Rishis, the poet-seers of the Veda, were men of this type, men with a great spiritual and occult knowledge not shared by ordinary human beings, men who handed down this knowledge and their powers by a secret initiation to their descendant and chosen disciples. It is a gratuitous assumption to suppose that this tradition was wholly unfounded, a superstition that arose suddenly or slowly formed in a void, with nothing whatever to support it; some foundation there must have been however small or however swelled by legend and the accretions of centuries. But if it is true, then inevitably the poet-seers must have expressed something of their secret knowledge, their mystic lore in their writings and such an element must be present, however well-concealed by an occult language or behind a technique of symbols, and if it is there it must be to some extent discoverable. It is true that an antique language, obsolete words,—Yaska counts more than four hundred of which he did not know the meaning,—and often a difficult and out-of-date diction helped to obscure their meaning; the loss of the sense of their symbols, the glossary of which they kept to themselves, made them unintelligible to later generations; even in the time of the Upanishads the spiritual seekers of the age had to resort to initiation and meditation to penetrate into their secret knowledge, while the scholars afterwards were at sea and had to resort to conjecture and to concentrate on a mental interpretation or to explain by myths, by the legends of the Brahmanas themselves often symbolic and obscure. But still to make this discovery will be the sole way of getting at the true sense and the true value of the Veda. We must take seriously the hint of Yaska, accept the Rishi's description of the Veda's contents as "seer-wisdoms, seer-words,"

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and look for whatever clue we can find to this ancient wisdom. Otherwise the Veda must remain for ever a sealed book; grammarians, etymologists, scholastic conjectures will not open to us the sealed chamber.

For it is a fact that the tradition of a secret meaning and a mystic wisdom couched in the Riks of the ancient Veda was as old as the Veda itself. The Vedic Rishis believed that their Mantras were inspired from higher hidden planes of consciousness and contained this secret knowledge. The words of the Veda could only be known in their true meaning by one who was himself a seer or mystic; from others the verses withheld their hidden knowledge. In one of Vamadeva's hymns in the fourth Mandala (IV. 3. 16) the Rishi describes himself as one illumined expressing through his thought and speech words of guidance, "secret words"—"*niṇyā vacāṁsi*"—"seer-wisdoms that utter their inner meaning to the seer"—"*kāvyaṇi kavaye nivacanā*". The Rishi Dirghatamas speaks of the Riks, the Mantras of the Veda, as existing "in a supreme ether, imperishable and immutable in which all the gods are seated," and he adds "one who knows not That what shall he do with the Rik?" (I. 164. 39) He further alludes to four planes from which the speech issues, three of them hidden in the secrecy while the fourth is human, and from there comes the ordinary word; but the word and thought of the Veda belongs to the higher planes (I. 164. 46). Elsewhere in the Riks the Vedic Word is described (X. 71) as that which is supreme and the topmost height of speech, the best and the most faultless. It is something that is hidden in secrecy and from there comes out and is manifested. It has entered into the truth-seers, the Rishis, and it is found by following the track of their speech. But all cannot enter into its

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secret meaning. Those who do not know the inner sense are as men who seeing see not, hearing hear not, only to one here and there the Word desiring him like a beautifully robed wife to a husband lays open her body. Others unable to drink steadily of the milk of the Word, the Vedic cow, move with it as with one that gives no milk, to him the Word is a tree without flowers or fruits. This is quite clear and precise; it results from it beyond doubt that even then while the Rig Veda was being written, the Riks were regarded as having a secret sense which was not open to all. There was an occult and spiritual knowledge in the sacred hymns and by this knowledge alone, it is said, one can know the truth and rise to a higher existence. This belief was not a later tradition but held, probably, by all and evidently by some of the greatest Rishis such as Dirghatamas and Vamadeva.

The tradition, then, was there and it was prolonged after the Vedic times. Yaska speaks of several schools of interpretation of the Veda. There was a sacrificial or ritualistic interpretation, the historical or rather mythological explanation, an explanation by the grammarians and etymologists, by the logicians, a spiritual interpretation. Yaska himself declares that there is a triple knowledge and therefore a triple meaning of the Vedic hymns, a sacrificial or ritualistic knowledge, a knowledge of the gods and finally a spiritual knowledge; but the last is the true sense and when one gets it the others drop or are cut away. It is this spiritual sense that saves and the rest is outward and subordinate. He says further that "the Rishis saw the truth, the true law of things, directly by an inner vision;" afterwards the knowledge and the inner sense of the Veda were almost lost and the Rishis who still knew had to save it by handing it down through

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initiation to disciples and at a last stage outward and mental means had to be used for finding the sense such as Nirukta and other Vedangas. But even then, he says, "the true sense of the Veda can be recovered directly by meditation and tapasya," those who can use these means need no outward aids for this knowledge. This also is sufficiently clear and positive.

The tradition of a mystic element in the Veda as a source of Indian civilisation, its religion, its philosophy, its culture is more in consonance with historical fact than the European scouting of this idea. The nineteenth century European scholarship writing in a period of materialistic rationalism regarded the history of the race as a development out of primitive barbarism or semi-barbarism, a crude social life and religion and a mass of superstitions, by the growth of outward civilised institutions, manners and habits through the development of intellect and reason, art, philosophy and science and a clearer and sounder, more matter-of-fact intelligence. The ancient idea about the Veda could not fit into this picture; it was regarded as rather a part of ancient superstitious ideas and a primitive error. But we can now form a more accurate idea of the development of the race. The ancient more primitive civilisations held in themselves the elements of the later growth but their early wise men were not scientists and philosophers or men of high intellectual reason but mystics and even mystery-men, occultists, religious seekers; they were seekers after a veiled truth behind things and not of an outward knowledge. The scientists and philosophers came afterwards; they were preceded by the mystics and often like Pythagoras and Plato were to some extent mystics themselves or drew many of their ideas from the mystics. In India philosophy

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grew out of the seeking of the mystics and retained and developed their spiritual aims and kept something of their methods in later Indian spiritual discipline and Yoga. The Vedic tradition, the fact of a mystical element in the Veda fits in perfectly with this historical truth and takes its place in the history of Indian culture. The tradition of the Veda as the bed-rock of Indian civilisation—not merely a barbaric sacrificial liturgy—is more than a tradition, it is an actual fact of history.

But even if an element of high spiritual knowledge, or passages full of high ideas were found in the hymns, it might be supposed that those are perhaps only a small factor, while the rest is a sacrificial liturgy, formulas of prayer and praise to the Gods meant to induce them to shower on the sacrificers material blessings such as plenty of cows, horses, fighting men, sons, food, wealth of all kinds, protection, victory in battle, or to bring down rain from heaven, recover the sun from clouds or from the grip of Night, the free flowing of the seven rivers, recovery of cattle from the Dasyus (or the Dravidians) and the other boons which on the surface seem to be the object of this ritual worship. The Rishis would then be men with some spiritual or mystic knowledge but otherwise dominated by all the popular ideas proper to their times. These two elements they would then mix up intimately in their hymns and this would account at least in part for the obscurity and the rather strange and sometimes grotesque jumble which the traditional interpretation offers us. But if, on the other hand, a considerable body of high thinking clearly appears, if there is a large mass of verses or whole hymns which admit only of a mystic character and significance, and if finally, the ritualistic and external details are found to take frequently

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the appearance of symbols such as were always used by the mystics, and if there are many clear indications, even some explicit statements in the hymns themselves of such a meaning, then all changes. We are in the presence of a great scripture of the mystics with a double significance, one exoteric the other esoteric, the symbols themselves have a meaning which makes them a part of the esoteric significance, an element in the secret teaching and knowledge. The whole of the Rig Veda, a small number of hymns perhaps excepted, becomes in its inner sense such a Scripture. At the same time the exoteric sense need not be merely a mask; the Riks may have been regarded by their authors as words of power, powerful not only for internal but for external things. A purely spiritual scripture would concern itself with only spiritual significances, but the ancient mystics were also what we would call occultists, men who believed that by inner means outer as well as inner results could be produced, that thought and words could be so used as to bring about realisations of every kind,—in the phrase common in the Veda itself,—both the human and the divine.

But where is this body of esoteric meaning in the Veda? It is only discoverable if we give a constant and straight-forward meaning to the words and formulas employed by the Rishis, especially to the key-words which bear as keystones the whole structure of their doctrine. One such word is the great word, Ritam, Truth; Truth was the central object of the seeking of the mystics, a spiritual or inner Truth, a truth of ourselves, a truth of things, a truth of the world and of the gods, a truth behind all we are and all that things are. In the ritualistic interpretation this master word of the Vedic knowledge has been interpreted in all kinds of senses according to

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the convenience or fancy of the interpreter, "truth", "sacrifice", "water", "one who has gone", even "food", not to speak of a number of other meanings; if we do that, there can be no certitude in our dealings with the Veda. But let us consistently give it the same master sense and a strange but clear result emerges. If we apply the same treatment to other standing terms of the Veda, if we give them their ordinary, natural and straightforward meaning and give it constantly and consistently not monkeying about with their sense or turning them into purely ritualistic expressions, if we allow to certain important words, such as *śravas*, *kratu*, the psychological meaning of which they are capable and which they undoubtedly bear in certain passages as when the Veda describes Agni as *kratur hṛdi*, then this result becomes all the more clear, extended, pervasive. If, in addition, we follow the indications which abound, sometimes the explicit statement of the Rishis about the inner sense of their symbols, interpret in the same sense the significant legends and figures on which they constantly return, the conquest over Vritra and the battle with the Vritras, his powers, the recovery of the Sun, the Waters, the Cows from the Panis or other Dasyus, the whole Rig Veda reveals itself as a body of doctrine and practice, esoteric, occult, spiritual, such as might have been given by the mystics in any ancient country but which actually survives for us only in the Veda. It is there deliberately hidden by a veil, but the veil is not so thick as we first imagine; we have only to use our eyes and the veil vanishes; the body of the Word, the Truth stands out before us.

Many of the lines, many whole hymns even of the Veda bear on their face a mystic meaning; they are evidently an occult form of speech, have an inner meaning.

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When the seer speaks of Agni as "the luminous guardian of the Truth shining out in his own home," or of Mitra and Varuna or other gods as "in touch with the Truth and making the Truth grow" or as "born in the Truth," these are words of a mystic poet, who is thinking of that inner Truth behind things of which the early sages were the seekers. He is not thinking of the Nature-Power presiding over the outer element of fire or of the fire of the ceremonial sacrifice. Or he speaks of Saraswati as one who impels the words of Truth and awakes to right thinkings or as one opulent with the thought: Saraswati awakes to consciousness or makes us conscious of the "Great Ocean and illumines all our thoughts." It is surely not the River Goddess whom he is thus hymning but the Power, the River if you will, of inspiration, the word of the Truth, bringing its light into our thoughts, building up in us that Truth, an inner knowledge. The Gods constantly stand out in their psychological functions; the sacrifice is the outer symbol of an inner work, an inner interchange between the gods and men,—man giving what he has, the gods giving in return the horses of power, the herds of light, the heroes of Strength to be his retinue, winning for him victory in his battle with the hosts of Darkness, Vritras, Dasyus, Panis. When the Rishi says, "Let us become conscious whether by the 'War-Horse' or by the Word of a Strength beyond men", his words have either a mystic significance or they have no coherent meaning at all. In the portions translated in this book we have many mystic verses and whole hymns which, however mystic, tear the veil off the outer sacrificial images covering the real sense of the Veda. "Thought", says the Rishi, "has nourished for us human things in the Immortals, in the Great Heavens; it is the

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milch cow which milks of itself the wealth of many forms"—the many kinds of wealth, cows, horses and the rest for which the sacrificer prays; evidently this is no material wealth, it is something which Thought, the Thought embodied in the Mantra, can give and it is the result of the same Thought that nourishes our human things in the Immortals, in the Great Heavens. A process of divinisation, and of a bringing down of great and luminous riches, treasures won from the Gods by the inner work of sacrifice, is hinted at in terms necessarily covert but still for one who knows how to read these secret words, *nīṇyā vacāṁsi*, sufficiently expressive, *kavaye nivacanā*. Again, Night and Dawn the eternal sisters are like "joyful weaving women weaving the web of our perfected works into the form of a sacrifice." Again, words with a mystic form and meaning, but there could hardly be a more positive statement of the psychological character of the Sacrifice, the real meaning of the Cow, of the riches sought for, the plenitudes of the Great Treasure.

Under pressure of the necessity to mask their meaning with symbols and symbolic words—for secrecy must be observed—the Rishis resorted to fix double meanings, a device easily manageable in the Sanskrit language where one word often bears several different meanings, but not easy to render in an English translation and very often impossible. Thus the word for cow, *go*, meant also light or a ray of light; this appears in the names of some of the Rishis, Gotama, most radiant, Gavisthira, steadfast in the Light. The cows of the Veda were the Herds of the Sun, familiar in Greek myth and mystery, the rays of the Sun of Truth and Light and Knowledge; this meaning which comes out in some passages can be consistently applied everywhere yielding a coherent sense. The word

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ghṛta means ghee or clarified butter and this was one of the chief elements of the sacrificial rite; but *ghṛta* could also mean light, from the root *ghṛ* to shine and it is used in this sense in many passages. Thus the horses of Indra, the Lord of Heaven, are described as dripping with light, *ghṛta-snu*¹—it certainly does not mean that ghee dripped from them as they ran, although that seems to be the sense of the same epithet as applied to the grain of which Indra's horses are invited to partake when they come to the sacrifice. Evidently this sense of light doubles with that of clarified butter in the symbolism of the sacrifice. The thought or the word expressing the thought is compared to pure clarified butter, expressions like *dhiyaṁ ghṛtācim*, the luminous thought or understanding occur. There is a curious passage in one of the hymns translated in this book calling on Fire as priest of the sacrifice to flood the offering with a mind pouring *ghṛta*, *ghṛtapruṣā manasā* and so manifest the Seats ("places, or planes"), the three heavens each of them and manifest the Gods.² But what is a ghee-pouring mind, and how by pouring ghee can a priest manifest the Gods and the triple heavens? But admit the mystical and esoteric meaning and the sense becomes clear. What the Rishi means is a "mind pouring the light," a labour of the clarity of an enlightened or illumined mind; it is not a human priest or a sacrificial fire, but the inner Flame, the mystic

¹ Sayana, though in several passages he takes *ghṛta* in the sense of light renders it here by 'water'; he seems to think that the divine horses were very tired and perspiring profusely! A Naturalistic interpreter might as well argue that as Indra is a God of the sky, the primitive poet might well believe that rain was the perspiration of Indra's horses.

² This is Sayana's rendering of the passage and rises directly from the words.

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seer-will, *kavi kratu*, and that can certainly manifest by this process the Gods and the worlds and all planes of the being. The Rishis, it must be remembered, were seers as well as sages, they were men of vision who saw things in their meditation in images, often symbolic images which might precede or accompany an experience and put it in a concrete form, might predict or give an occult body to it: so it would be quite possible for him to see at once the inner experience and in image its symbolic happening, the flow of clarifying light and the priest god pouring this clarified butter on the inner self-offering which brought the experience. This might seem strange to a Western mind, but to an Indian mind accustomed to the Indian tradition or capable of meditation and occult vision it would be perfectly intelligible. The mystics were and normally are symbolists, they can even see all physical things and happenings as symbols of inner truths and realities, even their outer selves, the outer happenings of their life and all around them. That would make their identification or else an association of the thing and its symbol easy, its habit possible.

Other standing words and symbols of the Veda invite a similar interpretation of their sense. As the Vedic "cow" is the symbol of light, so the Vedic "horse" is a symbol of power, spiritual strength, force of tapasya. When the Rishi asks Agni for a "horse-form cow-in-front gift" he is not asking really for a number of horses forming a body of the gift with some cows walking in front, he is asking for a great body of spiritual power led by the light or, as we may translate it, "with the Ray-Cow walking in its front." ¹ As one hymn describes the recovery

¹ Compare the expression which describes the Aryan, the noble people as led by the light—*jyotir-agrāḥ*.

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from the Panis of the mass of the rays (the cows,—the shining herds, *gavyam*), so another hymn asks Agni for a mass or abundance or power of the horse—*asvayam*. So too the Rishi asks sometimes for the heroes or fighting men as his retinue, sometimes in more abstract language and without symbol for a complete hero-force—*suviryam*; sometimes he combines the symbol and the thing. So too the Rishis ask for a son or sons or offspring *apatyam*—as an element of the wealth for which they pray to the Gods, but here too an esoteric sense can be seen, for in certain passages the son born to us is clearly an image of some inner birth: Agni himself is our son, the child of our works, the child who as the Universal Fire is the father of his fathers, and it is by setting the steps on things that have fair offspring that we create or discover a path to the higher world of Truth. Again, 'water' in the Veda is used as a symbol. It speaks of the inconscient ocean, *salilam apraketam*, in which the Godhead is involved and out of which he is born by his greatness; it speaks also of the great ocean—*maho arṇas*, the upper waters which, as one hymn says, Saraswati makes conscious for us or of which she makes us conscious by the ray of intuition—*pracetayati ketunā*. The seven rivers seem to be the rivers of Northern India but the Veda speaks of the seven Mighty Ones of Heaven who flow down from Heaven; they are waters that know, knowers of the Truth—*ṛtajña*—and when they are released they discover for us the road to the great Heavens. So, too, Parasara speaks of Knowledge and universal Life, "in the house of the waters". Indra releases the rain by slaying Vritra, but this rain too is the rain of Heaven and sets the rivers flowing. Thus the legend of the release of the waters which takes so large a place in the Veda puts on the aspect of a symbolic myth.

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Along with it comes the other symbolic legend of the discovery and rescue, from the dark cave in the mountain, of the Sun, the cows or herds of the Sun, or the Sun-world—*sva*—by the Gods and the Angiras Rishis. The symbol of the Sun is constantly associated with the higher Light and the Truth: it is in the Truth concealed by an inferior Truth that are unyoked the horses of the Sun, it is the Sun in its highest light that is called upon in the great Gayatri Mantra to impel our thoughts. So, too, the enemies in the Veda are spoken of as robbers, *dasyus*, who steal the cows, or Vritras and are taken literally as human enemies in the ordinary interpretation, but Vritra is a demon who covers and holds back the Light and the waters and the Vritras are his forces fulfilling that function. The Dasyus, robbers or destroyers, are the powers of darkness, adversaries of the seekers of Light and the Truth. Always there are indications that lead us from the outward and exoteric to an inner and esoteric sense.

In connection with the symbol of the Sun a notable and most significant verse in a hymn of the fifth Mandala may here be mentioned; for it shows not only the profound mystic symbolism of the Vedic poets, but also how the writers of the Upanishads understood the Rig Veda and justifies their belief in the inspired knowledge of their forerunners. "There is a Truth covered by a Truth," runs the Vedic passage, "where they unyoke the horses of the Sun; the ten hundreds stood together, there was That One;¹ I saw the greatest (best, most glorious) of the embodied gods".² Then mark how the seer of the Upanishad translates this thought or this mystic experience

¹ or, That (the supreme Truth) was one,

² or, it means, "I saw the greatest (best) of the bodies of the gods".

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into his own later style, keeping the central symbol of the Sun but without any secrecy in the sense. Thus runs the passage in the Upanishad, "The face of the Truth is covered with a golden lid. O Pushan, that remove for the vision of the law of the Truth.¹ O Pushan (fosterer), sole seer, O Yama, O Sun, O Child of the Father of beings, marshal and gather together thy rays; I see the Light which is that fairest (most auspicious) form of thee; he who is this Purusha, He am I." The golden lid is meant to be the same as the inferior covering truth, *rtam*, spoken of in the Vedic verse; the "best of the bodies of the Gods" is equivalent to the "fairest form of the Sun", it is the supreme Light which is other and greater than all outer light; the great formula of the Upanishad, "He am I", corresponds to That One, *tad ekam*, of the Rig Vedic verse; the "standing together of the ten hundreds" (the rays of the Sun, says Sayana, and that is evidently the meaning) is reproduced in the prayer to the Sun "to marshal and mass his rays" so that the supreme form may be seen. The Sun in both the passages, as constantly in the Veda and frequently in the Upanishad, is the Godhead of the supreme Truth and Knowledge and his rays are the light emanating from that supreme Truth and Knowledge. It is clear from this instance—and there are others—that the seer of the Upanishad had a truer sense of the meaning of the ancient Veda than the mediaeval ritualistic commentator with his gigantic learning, much truer than the modern and very different mind of the European scholars.

There are certain psychological terms which have to be taken consistently in their true sense if we are to find

¹ or, for the law of the Truth, for vision.

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the inner or esoteric meaning. Apart from the Truth, Ritam, we have to take always in the sense of "thought" the word *dhī* which constantly recurs in the hymns. This is the natural meaning of *dhī* which corresponds to the later word *Buddhi*; it means thought, understanding, intelligence and in the plural 'thoughts', *dhiyaḥ*. It is given in the ordinary interpretation all kinds of meanings; "water", "work", "sacrifice", "food" etc. as well as thought. But in our search we have to take it consistently in its ordinary and natural significance and see what is the result. The word *ketu* means very ordinarily "ray" but it also bears the meaning of intellect, judgment or an intellectual perception. If we compare the passages in the Veda in which it occurs we can come to the conclusion that it meant a ray of perception or intuition, as for instance, it is by the ray of intuition, *ketunā*, that Saraswati makes us conscious of the great waters; that too probably is the meaning of the rays which come from the Supreme foundation above and are directed downwards; these are the intuitions of knowledge as the rays of the Sun of Truth and Light. The word *kratu* means ordinarily work or sacrifice but it also means intelligence, power or resolution and especially the power of the intelligence that determines the work, the will. It is in this latter sense that we can interpret it in the esoteric rendering of the Veda. Agni is a seer-will, *kavi-kratu*, he is the "will in the heart", *kratu hṛdi*. Finally the word *śravas* which is constantly in use in the Veda means fame, it is also taken by the commentators in the sense of food, but these significances cannot be fitted in everywhere and very ordinarily lack all point and apposite force. But *śravas* comes from the root *śru* to hear and is used in the sense of ear itself or of hymn or prayer—a

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sense which Sayana accepts—and from this we can infer that it means the “thing heard” or its result knowledge that comes to us through hearing. The Rishis speak of themselves as hearers of the Truth, *satyaśrutah*, and the knowledge received by this hearing as Sruti. It is in this sense of inspiration or inspired knowledge that we can take it in the esoteric meaning of the Veda and we find that it fits in with a perfect appositeness; thus when the Rishi speaks of *śravāmsi* as being brought through upward and brought through downward, this cannot be applied to food or fame but is perfectly apposite and significant if he is speaking of inspirations which rise up to the Truth above or bring down the Truth to us. This is the method we can apply everywhere, but we cannot pursue the subject any further here. In the brief limits of this foreword these slight indications must suffice; they are meant only to give the reader an initial insight into the esoteric method of interpretation of the Veda.

But what then is the secret meaning, the esoteric sense, which emerges by this way of understanding the Veda? It is what we would expect from the nature of the seeking of the mystics everywhere. It is also as we should expect from the actual course of the development of Indian culture, an early form of the spiritual truth which found its culmination in the Upanishads; the secret knowledge of the Veda is the seed which is evolved later on into the Vedanta. The thought around which all is centred is the seeking after Truth, Light, Immortality. There is a Truth deeper and higher than the truth of outward existence, a Light greater and higher than the light of human understanding which comes by revelation and inspiration, an immortality towards which the soul has to rise. We have to find our way to that,

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to get into touch with this Truth and Immortality, *sapanta ṛtaṁ amṛtaṁ*,¹ to be born into the Truth, to grow in it, to ascend in spirit into the world of Truth and to live in it. To do so is to unite ourselves with the Godhead and to pass from mortality into immortality. This is the first and the central teaching of the Vedic mystics. The Platonists, developing their doctrine from the early mystics, held that we live in relation to two worlds,—a world of higher truth which might be called the spiritual world and that in which we live, the world of the embodied soul which is derived from the higher but also degraded from it into an inferior truth and inferior consciousness. The Vedic mystics held this doctrine in a more concrete and pragmatic form, for they had the experience of these two worlds. There is the inferior truth here of this world mixed as it is with much falsehood and error, *anṛtasya bhūreḥ*², and there is a world or home of Truth, *sadanam ṛtasya*³, the Truth, the Right, the Vast, *satyaṁ ṛtaṁ bṛhat*,⁴ where all is Truth-conscious, *ṛtacit*⁵. There are many worlds between up to the triple heavens and their lights but this is the world of the highest Light—the world of the Sun of Truth, *svaṛ*, or the Great Heaven. We have to find the path to this Great Heaven, the path of Truth, *ṛtasya paṭihā*⁶, or as it is sometimes called the way of the gods. This is the second mystic doctrine. The third is that our life is a battle between the powers of Light and Truth, the Gods who are the

¹ I. 68. 2.

² VII. 60. 5.

³ I. 164. 47; also IV. 21. 3.

⁴ Atharva XII. 1. 1.

⁵ IV. 3. 4.

⁶ III. 12. 7; also VII. 66. 3.

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Immortals and the powers of Darkness. These are spoken of under various names as Vritra and Vritras, Vala and the Panis, the Dasyus and their kings. We have to call in the aid of the Gods to destroy the opposition of these powers of Darkness who conceal the Light from us or rob us of it, who obstruct the flowing of the streams of Truth, *ṛtasya dhārāḥ*,¹ the streams of Heaven and obstruct in every way the soul's ascent. We have to invoke the Gods by the inner sacrifice, and by the Word call them into us,—that is the specific power of the Mantra,—to offer to them the gifts of the sacrifice and by that giving secure their gifts, so that by this process we may build the way of our ascent to the goal. The elements of the outer sacrifice in the Veda are used as symbols of the inner sacrifice and self-offering; we give what we are and what we have in order that the riches of the divine Truth and Light may descend into our life and become the elements of our inner birth into the Truth,—a right thinking, a right understanding, a right action must develop in us which is the thinking, impulsion and action of that higher Truth, *ṛtasya preṣā*, *ṛtasya dhīti*,² and by this we must build up ourselves in that Truth. Our sacrifice is a journey, a pilgrimage and a battle,—a travel towards the Gods and we also make that journey with Agni, the inner Flame, as our pathfinder and leader. Our human things are raised up by the mystic Fire into the immortal being, into the Great Heaven, and the things divine come down into us. As the doctrine of the Rig Veda is the seed of the teaching of the Vedanta, so is its inner practice and discipline a

¹ V. 12. 2; also VII. 43. 4.

² I. 68. 3.

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seed of the later practice and discipline of Yoga. Finally, as the summit of the teaching of the Vedic mystics comes the secret of the one Reality, *ekam sat*,¹ or *tad ekam*,² which became the central word of the Upanishads. The Gods, the powers of Light and Truth are powers and names of the One, each God is himself all the Gods or carries them in him: there is the one Truth, *tat satyam*,³ and one bliss to which we must rise. But in the Veda this looks out still mostly from behind the veil. There is much else but this is the kernel of the doctrine.

The interpretation I have put forward was set out at length in a series of articles with the title "The Secret of the Veda" in the monthly philosophical magazine, "Arya", some thirty years ago; written in serial form while still developing the theory and not quite complete in its scope or composed on a preconceived and well-ordered plan it was not published in book-form and is therefore not yet available to the reading public. It was accompanied by a number of renderings of the hymns of the Rig Veda which were rather interpretations than translations and to these there was an introduction explanatory of the "Doctrine of the Mystics". Subsequently there was planned a complete translation of all the hymns to Agni in the ten Mandalas which kept close to the text; the renderings of those hymns in the second and sixth Mandalas are now published in this book for the first time as well as a few from the first Mandala. But to establish on a scholastic basis the conclusions of the hypothesis it would have been necessary to prepare an edition of the Rig Veda or of a large part

¹ I. 164. 46.

² X. 129. 2.

³ III. 39. 5; also IV. 54. 4 and VIII. 45. 27.

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of it with a word by word construing in Sanskrit and English, notes explanatory of important points in the text and justifying the interpretation both of separate words and of whole verses and also elaborate appendices to fix firmly the rendering of key-words like *ṛtaṁ*, *śravas*, *kratu*, *ketu*, etc. essential to the esoteric interpretation. This also was planned, but meanwhile greater preoccupations of a permanent nature intervened and no time was left to proceed with such a considerable undertaking. For the benefit of the reader of these translations who might otherwise be at a loss, this foreword has been written and some passages from the unpublished "Doctrine of the Mystics" have been included. The text of the Veda has been given for use by those who can read the original Sanskrit. These translations however are not intended to be a scholastic work meant to justify a hypothesis; the object of this publication is only to present them in a permanent form for disciples and those who are inclined to see more in the Vedas than a superficial liturgy and would be interested in knowing what might be the esoteric sense of this ancient Scripture.

This is a literary and not a strictly literal translation. But a fidelity to the meaning, the sense of the words and the structure of the thought, has been preserved: in fact the method has been to start with a bare and scrupulously exact rendering of the actual language and adhere to that as the basis of the interpretation; for it is only so that we can find out the actual thoughts of these ancient mystics. But any rendering of such great poetry as the hymns of the Rig Veda, magnificent in their colouring and images, noble and beautiful in rhythm, perfect in their diction, must, if it is not to be a merely dead scholastic work, bring at least a faint echo of their

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poetic force,—more cannot be done in a prose translation and in so different a language. The turn of phrase and the syntax of English and Vedic Sanskrit are poles asunder; to achieve some sense of style and natural writing one has constantly to turn the concentrated speech of the Veda into a looser, more diluted English form. Another stumbling-block for the translator is the ubiquitous *double entendre* marking in one word the symbol and the thing symbolised, Ray and Cow, clear light of the mind and clarified butter, horses and spiritual power; one has to invent phrases like the “herds of the light” or “the shining herds” or to use devices such as writing the word horse with a capital H to indicate that it is a symbolic horse that is meant and not the common physical animal; but very often the symbol has to be dropped, or else the symbol has to be kept and the inner meaning left to be understood¹; I have not always used the same phrase though always keeping the same sense, but varied the translation according to the needs of the passage. Often I have been unable to find an adequate English word which will convey the full connotation or colour of the original text; I have used two words instead of one or a phrase or resorted to some other device to give the exact and complete meaning. Besides, there is often a use of antique words or turns of language of which the sense is not really known and can only be conjectured or else different renderings are equally possible. In many passages I have had to leave a provisional rendering; it was intended to keep the final decision on the point until the time when a more considerable body of the

¹ The Rishis sometimes seem to combine two different meanings in the same word; I have occasionally tried to render this double sense.

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hymns had been translated and were ready for publication; but this time has not yet come.

SRI AUROBINDO

THE DOCTRINE OF THE MYSTICS

*(An excerpt from the Foreword to the Hymns of the
Atris in the ARYA)*

The image of this sacrifice is sometimes that of a journey or voyage; for it travels, it ascends; it has a goal—the vastness, the true existence, the light, the felicity—and it is called upon to discover and keep to the good, the straight and the happy path to the goal, the arduous yet joyful road of the Truth. It has to climb, led by the flaming strength of the divine will, from plateau to plateau as of a mountain, it has to cross as in a ship the waters of existence, traverse its rivers, overcome their deep pits and rapid currents; its aim is to arrive at the far-off ocean of light and infinity.

And this is no easy or peaceful march; it is for long seasons a fierce and relentless battle. Constantly the Aryan man has to labour and to fight and conquer; he must be a tireless toiler and traveller and a stern warrior, he must force open and storm and sack city after city, win kingdom after kingdom, overthrow and tread down ruthlessly enemy after enemy. His whole progress is a warring of Gods and Titans, Gods and Giants, Indra and the Python, Aryan and Dasyu. Aryan adversaries even he has to face in the open field; for old friends and helpers turn into enemies; the kings of Aryan States whom he would conquer and overpass join themselves to the

Dasyus and are leagued against him in supreme battle to prevent his free and utter passing on.

But the Dasyu is the natural enemy. These dividers, plunderers, harmful powers, these Danavas, sons of the Mother of division, are spoken of by the Rishis under many general appellations. There are Rakshasas; there are Eaters and Devourers, Wolves and Tearers; there are hurters and haters; there are dualisers; there are confiners or censurers. But we are given also many specific names. Vritra, the Serpent, is the grand Adversary; for he obstructs with his coils of darkness all possibility of divine existence and divine action. And even when Vritra is slain by the light, fiercer enemies arise out of him. Sushna afflicts us with his impure and ineffective force, Namuchi fights man by his weaknesses, and others too assail, each with his proper evil. Then there are Vala and the Panis, miser traffickers in the sense-life, stealers and concealers of the higher Light and its illuminations which they can only darken and misuse,—an impious host who are jealous of their store and will not offer sacrifice to the Gods. These and other personalities—they are much more than personifications—of our ignorance, evil, weakness and many limitations make constant war upon man; they encircle him from near or they shoot their arrows at him from afar or even dwell in his gated house in the place of the Gods and with their shapeless stammering mouths and their insufficient breath of force mar his self-expression. They must be expelled, overpowered, slain, thrust down into their nether darkness by the aid of the mighty and helpful deities.

The Vedic deities are names, powers, personalities of the universal Godhead and they represent each some essential puissance of the Divine Being. They manifest

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the cosmos and are manifest in it. Children of Light, Sons of the Infinite, they recognise in the soul of man their brother and ally and desire to help and increase him by themselves increasing in him so as to possess his world with their light, strength and beauty. The Gods call man to a divine companionship and alliance; they attract and uplift him to their luminous fraternity, invite his aid and offer theirs against the Sons of Darkness and Division. Man in return calls the Gods to his sacrifice, offers to them his swiftesses and his strengths, his clarities and his sweetnesses,—milk and butter of the shining Cow, distilled juices of the Plant of Joy, the Horse of the Sacrifice, the cake and the wine, the grain for the God-Mind's radiant coursers. He receives them into his being and their gifts into his life, increases them by the hymns and the wine and forms perfectly—as a smith forges iron, says the Veda—their great and luminous godheads.

All this Vedic imagery is easy to understand when once we have the key, but it must not be mistaken for mere imagery. The Gods are not simply poetical personifications of abstract ideas or of psychological and physical functions of Nature. To the Vedic seers they are living realities; the vicissitudes of the human soul represent a cosmic struggle not merely of principles and tendencies but of the cosmic Powers which support and embody them. These are the Gods and the Demons. On the world-stage and in the individual soul the same real drama with the same personages is enacted.

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To what gods shall the sacrifice be offered? Who shall be invoked to manifest and protect in the human being this increasing godhead?

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Agni first, for without him the sacrificial flame cannot burn on the altar of the soul. That flame of Agni is the seven-tongued power of the Will, a Force of God instinct with Knowledge. This conscious and forceful will is the immortal guest in our mortality, a pure priest and a divine worker, the mediator between earth and heaven. It carries what we offer to the higher Powers and brings back in return their force and light and joy into our humanity.

Indra, the Puissant next, who is the power of pure Existence self-manifested as the Divine Mind. As Agni is one pole of Force instinct with knowledge that sends its current upward from earth to heaven, so Indra is the other pole of Light instinct with force which descends from heaven to earth. He comes down into our world as the Hero with the shining horses and slays darkness and division with his lightnings, pours down the life-giving heavenly waters, finds in the trace of the hound, Intuition, the lost or hidden illuminations, makes the Sun of Truth mount high in the heaven of our mentality.

Surya, the Sun, is the master of that supreme Truth,—truth of being, truth of knowledge, truth of process and act and movement and functioning. He is therefore the creator or rather the manifester of all things—for creation is out-bringing, expression by the Truth and Will—and the father, fosterer, enlightener of our souls. The illuminations we seek are the herds of this Sun who comes to us in the track of the divine Dawn and releases and reveals in us night-hidden world after world up to the highest Beatitude.

Of that beatitude Soma is the representative deity. The wine of his ecstasy is concealed in the growths of earth, in the waters of existence; even here in our physical

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being are his immortalising juices and they have to be pressed out and offered to all the gods; for in that strength these shall increase and conquer.

Each of these primary deities has others associated with him who fulfil functions that arise from his own. For if the truth of Surya is to be established firmly in our mortal nature, there are previous conditions that are indispensable; a vast purity and clear wideness destructive of all sin and crooked falsehood,—and this is Varuna; a luminous power of love and comprehension leading and forming into harmony all our thoughts, acts and impulses,—this is Mitra; an immortal puissance of clear-discerning aspiration and endeavour,—this is Aryaman; a happy spontaneity of the right enjoyment of all things dispelling the evil dream of sin and error and suffering,—this is Bhaga. These four are powers of the Truth of Surya.

For the whole bliss of Soma to be established perfectly in our nature a happy and enlightened and unmaimed condition of mind, vitality and body is necessary. This condition is given to us by the twin Aswins; wedded to the daughter of Light, drinkers of honey, bringers of perfect satisfactions, healers of maim and malady they occupy our parts of knowledge and parts of action and prepare our mental, vital and physical being for an easy and victorious ascension.

Indra, the Divine Mind, as the shaper of mental forms has for his assistants, his artisans, the Ribhus, human powers who by the work of sacrifice and their brilliant ascension to the high dwelling-place of the Sun have attained to immortality and help mankind to repeat their achievement. They shape by the mind Indra's horses, the chariot of the Aswins, the weapons of the Gods, all the means of the journey and the battle. But as giver of

the Light of Truth and as Vritra-slayer Indra is aided by the Maruts, who are powers of will and nervous or vital Force that have attained to the light of thought and the voice of self-expression. They are behind all thought and speech as its impellers and they battle towards the Light, Truth and Bliss of the supreme Consciousness.

There are also female energies; for the Deva is both Male and Female and the gods also are either activising souls or passively executive and methodising energies. Aditi, infinite Mother of the Gods, comes first; and there are, besides, five powers of the Truth-consciousness,—Mahi or Bharati, the vast Word that brings us all things out of the divine source; Ila the strong primal word of the Truth who gives us its active vision; Saraswati, its streaming current and the word of its inspiration; Sarama, the Intuition, hound of heaven who descends into the cavern of the subconscious and finds there the concealed illuminations; Dakshina, whose function is to discern rightly, dispose the action and the offering and distribute in the sacrifice to each godhead its portion. Each god, too, has his female energy.

All this action and struggle and ascension is supported by Heaven our Father and Earth our Mother, Parents of the Gods, who sustain respectively the purely mental and psychic and the physical consciousness. Their large and free scope is the condition of our achievement. Vayu, master of life, links them together by the mid-air, the region of vital force. And there are other deities,—Parjanya, giver of the rain of heaven; Dadhikravan, the divine war-horse, a power of Agni; the mystic Dragon of the Foundations; Trita Aptya who on the third plane of existence consummates our triple being; and more besides.

The development of all these godheads is necessary to our perfection. And that perfection must be attained on all our levels,—in the wideness of earth, our physical being and consciousness; in the full force of vital speed and action and enjoyment and nervous vibration, typified as the Horse which must be brought forward to upbear our endeavour; in the perfect gladness of the heart of emotion and a brilliant heat and clarity of the mind throughout our intellectual and psychical being; in the coming of the supramental Light, the Dawn and the Sun and the shining Mother of the herds, to transform all our existence; for so comes to us the possession of the Truth, by the Truth the admirable surge of the Bliss, in the Bliss infinite Consciousness of absolute being.

Three great Gods, origin of the Puranic Trinity, largest puissances of the supreme Godhead, make possible this development and upward evolution; they support in its grand lines and fundamental energies all these complexities of the cosmos. Brahmanaspati is the Creator; by the word, by his cry he creates—that is to say, he expresses, he brings out all existence and conscious knowledge and movement of life and eventual forms from the darkness of the Inconscient. Rudra, the Violent and Merciful, the Mighty One, presides over the struggle of life to affirm itself; he is the armed, wrathful and beneficent Power of God who lifts forcibly the creation upward, smites all that opposes, scourges all that errs and resists, heals all that is wounded and suffers and complains and submits. Vishnu of the vast pervading motion holds in his triple stride all these worlds; it is he that makes a wide room for the action of Indra in our limited mortality; it is by him and with him that we

rise into his highest seats where we find waiting for us the Friend, the Beloved, the Beatific Godhead.

Our earth, shaped out of the dark inconscient ocean of existence, lifts its high formations and ascending peaks heavenward; heaven of mind has its own formations, clouds that give out their lightnings and their waters of life; the streams of the clarity and the honey ascend out of the subconscious ocean below and seek the super-conscious ocean above; and from above that ocean sends downward its rivers of the light and truth and bliss even into our physical being. Thus in images of physical Nature the Vedic poets sing the hymn of our spiritual ascension.

That ascension has already been effected by the Ancients, the human forefathers, and the spirit of these great Ancestors still assists their offspring; for the new dawns repeat the old and lean forward in light to join the dawns of the future. Kanwa, Kutsa, Atri, Kakshiwan, Gotama, Sunahsepa have become types of certain spiritual victories which tend to be constantly repeated in the experience of humanity. The seven sages, the Angirasas, are waiting still and always, ready to chant the word, to rend the cavern, to find the lost herds, to recover the hidden Sun. Thus the soul is a battlefield full of helpers and hurters, friends and enemies. All this lives, teems, is personal, is conscious, is active. We create for ourselves by the sacrifice and by the word shining seers, heroes to fight for us, children of our works. The Rishis and the Gods find for us our luminous herds; the Ribhus fashion by the mind the chariots of the gods and their horses and their shining weapons. Our life is a horse that neighing and galloping bears us onward and upward; its forces are swift-hoofed steeds, the libera-

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ted powers of the mind are wide-winged birds; this mental being or this soul is the upsoaring Swan or the Falcon that breaks out from a hundred iron walls and wrests from the jealous guardians of felicity the wine of the Soma. Every shining godward Thought that arises from the secret abysses of the heart is a priest and a creator and chants a divine hymn of luminous realisation and puissant fulfilment. We seek for the shining gold of the Truth; we lust after a heavenly treasure.

The soul of man is a world full of beings, a kingdom in which armies clash to help or hinder a supreme conquest, a house where the gods are our guests and which the demons strive to possess; the fullness of its energies and wideness of its being make a seat of sacrifice spread, arranged and purified for a celestial session.

Such are some of the principal images of the Veda and a very brief and insufficient outline of the teaching of the Forefathers. So understood the Rig Veda ceases to be an obscure, confused and barbarous hymnal; it becomes the high-aspiring Song of Humanity; its chants are episodes of the lyrical epic of the soul in its immortal ascension.

This at least; what more there may be in the Veda of ancient science, lost knowledge, old psycho-physical tradition remains yet to be discovered.

MANDALA ONE

मधुच्छन्दा वैश्वामित्रः

सूक्त १

अग्निमीळ पुरोहितं यज्ञस्य देवमुत्विजम् । होतारं रत्नधातमम् ॥१॥

अग्निः पूर्वेभिर्ऋषिभिरीड्यो नूतनैस्त । स देवाँ एह वक्षति ॥२॥

अग्निना रयिमश्नवत् पोषमेव दिवेदिवे । यज्ञसं वीरवत्समम् ॥३॥

अग्ने यं यज्ञमध्वरं विश्वतः परिभूरसि । स इद् देवेषु गच्छति ॥४॥

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः । देवो देवेभिरा गमत् ॥५॥

यदङ्ग दाशुषे त्वमग्ने भद्रं करिष्यसि । तवेत् तत् सत्यमङ्गिरः ॥६॥

उप त्वाग्ने दिवेदिवे दोषावस्तर्षिया वयम् । नमो भरन्त एमसि ॥७॥

VAISHWAMITRA MADHUCHHANDAS

SUKTA 1

1. I adore the flame, the vicar, the divine Ritwik of the Sacrifice, the summoner who most founds the ecstasy.

2. The Flame adorable by the ancient sages is adorable too by the new. He brings here the Gods.

3. By the flame one enjoys a treasure that verily increases day by day, glorious, most full of hero-power.

4. O Flame! the pilgrim-sacrifice on every side of which thou art with the envisioning being, that truly goes among the Gods.

5. The Flame, the summoner, the Seer-Will, true and most full of richly varied listenings, may he come a God with the Gods.

6. O Flame! the happy good which thou shalt create for the giver is that Truth and verily thine, O Angiras!

7. To thee, O Flame! we day by day, in the night and in the light, come, carrying by our thought the obeisance.

HYMNS TO THE MYSTIC FIRE

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानं स्वे वमे ॥८॥

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥९॥

मेधातिथिः काण्वः

सूक्त १२

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुकृतुम् ॥१॥

अग्निमग्निं हवीमभिः सदा हवन्त विश्वपतिम् । हव्यवाहं पुरुप्रियम् ॥२॥

अग्ने देवां इहा वह ज्ञानो वृक्षतर्वाहये । असि होता न ईडयः ॥३॥

तां उक्षतो वि बोधय यदग्ने यासि दूत्यम् । देवैरा सत्सि बर्हिषि ॥४॥

धृताह्वन दीदिवः प्रति ष्म रिषतो वह । अग्ने त्वं रक्षस्विनः ॥५॥

MANDALA ONE

8. To thee, who reignest over our pilgrim-sacrifices, luminous guardian of the Truth, increasing in thy own home.

9. Therefore, be easy of access to us as a father unto his son, cling to us for our happy state.

MEDHATITHI KANWA

SUKTA 12

1. We choose Agni, the summoner, the all-knowing, the messenger, the will effective of this sacrifice.

2. To the Lord of the creatures, the bearer of our offerings, the beloved of Many, to every flame the sacrificers ever call with hymns that summon the Gods, One in whom are many dear things.

3. O Fire, thou being born hither bear the Gods for the sacrificer who spreads the holy seat, thou art our desirable summoning priest.

4. O Fire, when thou goest as our envoy, awaken them up who desire our offerings. Take thy seat with the Gods on the holy grass.

5. O Fire, thou who art called by the offerings of clarity, thou shining one, do thou oppose and burn down the haters that confine.

अग्निनाग्निः समिध्यते कविर्गृहपतिर्युवा । हव्यवाङ् जुह्वास्यः ॥६॥

कविमग्निमुप स्तुहि सत्यधर्माणमध्वरे । देवममीवचातनम् ॥७॥

यस्त्वामग्ने हविष्पतिर्वृतं देव सपर्यति । तस्य स्म प्राविता भव ॥८॥

यो अग्निं देववीतये हविष्मां आविवासति । तस्मै पावक मृळ्य ॥९॥

स नः पावक वीदिवोऽग्ने देवा इहा वह । उप यज्ञं हविश्च नः ॥१०॥

स नः स्तवान् आ भर गायत्रेण नवीयसा । रयिं वीरवतीमिषम् ॥११॥

अग्ने शुक्रेण शोचिषा विद्वाभिर्देवहूतिभिः । इमं स्तोमं जुषस्व नः ॥१२॥

मेधातिथिः काण्वः

सूक्त १३

सुसमिद्धो न आ वह देवा अग्ने हविष्मते । होतः पावक यक्षि च ॥१॥

MANDALA ONE

6. By the fire is the fire perfectly kindled, the seer, the lord of the house, the youth, the bearer of offering whose mouth receives the offerings.

7. To the divine flame, the seer, him whose law of being is the Truth, the shining one, the destroyer of all evils, approach and chant the hymn of praise.

8. O Flame, O divine messenger, the lord of the offerings who waits on thee, of him become the protector.

9. He who with the offerings approaches the divine force, for the Birth of the Gods, O Purifier, on him have grace.

10. O shining flame, thou who purifiest, hither bear the Gods to our offerings and to our sacrifice.

11. Thou adored by our fresh Gayatri rhythms bring for the felicity and force full of hero's strength.

12. O fire, with thy lustres white, and all thy divine hymns that summon the Gods, come and accept this hymn that we affirm.

MEDHATITHI KANWA

SUKTA 13

1. O Fire! perfectly kindled, bear the gods to him who has the offerings, O Thou who purifiest! Thou summoner! sacrifice to the gods.

मधुमन्तं तनूनपाद् यज्ञं देवेषु नः कवे । अद्या कृणुहि बीतये ॥२॥

नराशंसमिह प्रियमस्मिन् यज्ञ उप ह्वये । मधुजिह्वं हविष्कृतम् ॥३॥ •

अग्ने सुसतमे रथे देवां ईळित आ वह । असि होता मनुहितः ॥४॥

स्तुणीत बहिरानुषण् घृतपूष्ठं मनीषिणः । यत्रामृतस्य चक्षणम् ॥५॥

कण्वो घौरः

सूक्त ३६

प्र वो यह्वं पुरुषां विशां देवयतीनाम् ।
अग्निं सूक्तेभिर्वचोभिरीमहे यं सीमिद्वन्य ईळते ॥१॥

अनासो अग्निं बधिरे सहोवृषं हविष्मन्तो विधेय ते ।
स त्वं नो अद्य सुमना इहाविता भवा वाजेषु सन्त्य ॥२॥

प्र त्वा कृतं वृणीमहे होतारं विश्ववेदसम् ।
महस्ते सतो वि चरन्त्यर्धयो दिवि स्पृशन्ति भानवः ॥३॥

MANDALA ONE

2 O son of the body! Now make the sacrifice honied for the gods (or full of honey among the gods) for their enjoyment, O seer.

3. Him, the beloved, I call hither to this sacrifice, he who creates the offerings, possessed of honied tongue.

4. O Fire! Thou who art adored, bring here the gods in thy happiest car; (for) thou art the summoner established by man.

5. O Thinkers! spread you the holy seat continuous and true in order, sprinkled with clear offerings (of clarified butter), to where is the vision of immortality.

KANWA GHURA

SUKTA 36

1. The master of many peoples who labour towards the godhead, we seek for you with words of perfect expression, Agni whom others also everywhere desire.

2. Men hold Agni in them as the increaser of strength. With offerings we dispose the sacrifice for thee, do thou then become today to us perfect-minded and our keeper here in our havings, O thou who art of the truth of being.

3. Thee we choose out for our messenger, the priest of offering who hast universal knowledge; when thou art greated in thy being thy flames range wide, thy lustres touch the heavens.

देवासस्त्वा वरुणो मित्रो अर्यमा सं दूतं प्रत्नमिन्धते ।
विश्वं सो अग्ने जयति त्वया धनं यस्ते ददाश मर्त्यः

॥४॥

मन्द्रो होता गृहपतिरग्ने दूतो विशामसि ।
त्वे विश्वा संगतानि व्रता ध्रुवा यानि देवा अकृण्वत

॥५॥

त्वे इदग्ने सुभगे यविष्ठघ विश्वमा हूयते हविः ।
स त्वं नो अद्य सुमना उतापरं यक्षि देवान्सुवीर्या

॥६॥

तं घेमिन्ध्या नमस्विन उप स्वराजमासते ।
होत्राभिरग्निं मनुषः समिन्धते तित्तिर्वासो अति स्त्रिधः

॥७॥

घ्नन्तो वृत्रमतरन् रोवसी अप उरु क्षयाय चक्रिरे ।
भुवत् कण्वे वृषा द्युमन्याहुतः क्रन्ददश्वो गविष्टिषु

॥८॥

सं सीदस्व मह्यं असि शोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम्

॥९॥

MANDALA ONE

4. The gods even Varuna and Mitra and Aryaman light thee utterly, the ancient messenger; all wealth that mortal conquers by thee, O Agni, who to thee has given.

5. Thou art the rapturous priest of the sacrifice and master of this house and the envoy of creatures; in thee are met together all the steadfast laws of action which the gods have made.

6. It is in thee, O Agni, young and mighty, because thou art rich in joy that every offering is cast, therefore do thou today and hereafter, perfect of mind, offer to the gods perfected energies.

7. He it is, whom as the self-ruler men who have attained submission adore; by the greatness of the oblation men light entirely Agni when they have broken through their opposers.

8. They smite Vritra the coverer and pass beyond the two firmaments, and they make the wide kingdom their home. May the mighty One become in Kanwa a luminous energy fed with the offerings, the Steed of Life neighing in the pastures (stations) of the kine.

9. Take thy established seat; wide art thou, shine in thy purity revealing utterly the godhead; pour forth, O thou of the sacrifice, thy red active smoke of passion, thou wide-manifested, that full of vision.

यं त्वा देवासो मनवे वधुरिह यजिष्ठं हव्यवाहन ।
यं कण्वो मेघ्यातिथिर्धनस्पृतं यं वृषा यमुपस्तुतः ॥१०॥

यमग्निं मेघ्यातिथिः कण्व ईध ऋतावधि ।
तस्य प्रेषो वीदियुस्तमिमा ऋचस्तमग्निं वर्धयामसि ॥११॥

रायस्पूर्धि स्वधावोऽस्ति हि तेजने देवेष्वाप्यम् ।
त्वं वाजस्य श्रुत्यस्य राजसि स नो मूळ महौ असि ॥१२॥

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघिर्बुविह्वयामहे ॥१३॥

ऊर्ध्वो नः पाह्यंहसो नि केतुना विश्वं समन्त्रिणं वह ।
कृधी न ऊर्ध्वञ्चरथाय जीवसे विदा देवेषु नो दुवः ॥१४॥

पाहि नो अग्ने रक्षसः पाहि धूर्तेरराण्यः ।
पाहि रीषत उत वा जिघांसतो बृहन्नानो यविष्ठय ॥१५॥

MANDALA ONE

10. Even thou whom the gods have set here for man most strong for the sacrifice, O bearer of the offering, whom Kanwa Medhyatithi has established as a seizer for him of his desired wealth, whom the mighty Indra and all who establish him by the song of praise;

11. Even that Agni whom Medhyatithi Kanwa has kindled high upon the Truth, may his impulses blaze forth, him may these fulfilling Words, him, even Agni, may we increase.

12. Complete our felicities, O thou who hast the self-fixity; for with thee, O Agni, is effectivity in the gods; thou rulest over the wealth of inspired knowledge. Show thou then favour to us, great art thou.

13. Utterly high uplifted stand for our growth, like the god Savitri; it is from these heights that thou becomest the saviour of our store when we call on thee...

14. High-raised protect us from the evil by the perceiving mind, burn utterly every eater of our being; raise us too on high for action, for life; distribute among the gods our activity..

15. Protect us, O Agni, from the Rakshasa, protect us from the harm of the undelighting, protect us from him who assails and him who would slay us, O Vast of lustre, O mighty and young.

घनेव विष्वग्वि जह्यराष्णस्तपुर्जम्भ यो अस्मध्रुक् ।
यो मर्त्यः शिशीते अत्यक्तुभिर्मा नः स रिपुरीशत

॥१६॥

अग्निर्वल्ने सुवीर्यमग्निः कण्वाय सौभगम् ।
अग्निः प्रावन् मित्रोत मेध्यातिथिमग्निः साता उपस्तुतम्

॥१७॥

अग्निना तुर्वशं यदुं परावत उपावेवं हवामहे ।
अग्निर्नयन्नववास्त्वं बृहद्रथं तुर्वीति वस्यवे सहः

॥१८॥

नि त्वामग्ने मनुर्दधे ज्योतिर्जनाय शक्यते ।
दीदेथ कण्व ऋतजात उक्षितो यं नमस्यन्ति कुष्टयः

॥१९॥

त्वेषासो अग्नेरमवन्तो अर्चयो भीमासो न प्रतीतये ।
रक्षस्विनः सदमिद् यातुमावतो विश्वं समन्निष् बह

॥२०॥

MANDALA ONE

16. As with thick falling blows scatter utterly (or scatter like clouds to every side) all the powers of undelight, O devourer of their force (or destroyer of affliction), and him who would do us harm; whatsoever mortal being exceeds us by the keenness of his actions, may he not as our enemy have mastery over us.

17. Agni has won perfected energy for Kanwa and has won perfected enjoyment; Agni protects for him all friendly things, Agni keeps ever in safe being Medhyatithi who has confirmed him by the song of praise.

18. By Agni we call Turvasha and Yadu from the upper kingdoms; Agni has led to a new dwelling Brihad-ratha and Turviti (or Turviti of wide delight), a power against the foe.

19. Man establisheth thee within, O Agni, as a light for the eternal birth; mayest thou burn brightly in Kanwa manifested in the Truth and increased in being, thou to whom the doers of action bow down.

20. Impetuous, O Agni, and forceful are thy flames, terrible and not to be approached; always thou do burn utterly the powers who detain and the powers who are vessels of suffering, yea, every devourer.

पराशरः शाक्त्यः

सूक्त ६५

पश्या न तायुं गुहा चतन्तं नमो युजानं नमो बहन्तम् ।
सज्जोषा धीराः पदैरनु गमन्नुप त्वा सीदन्विश्वे यजत्राः ॥१॥

ऋतस्य देवा अनु व्रता गुर्भुवत्परिष्टिद्यौर्न भूम ।
वर्धन्तीमापः पन्वा सुशिश्विमृतस्य योना गर्भे सुजातम् ॥२॥

पुष्टिर्न रण्वा क्षितिर्न पृथ्वी गिरिर्न भुज्म क्षोदो न शंभु ।
अत्यो नाज्मन्त्सर्गप्रतक्तः सिन्धुर्न क्षोदः क ई वराते ॥३॥

जामिः सिन्धूनां भ्रातेव स्वस्त्रामिभ्याश्च राजा वनान्यसि ।
यद्वातजूतो वना व्यस्थादग्निर्ह दाति रोमा पृथिव्याः ॥४॥

PARASARA SHAKTYA

SUKTA 65

1. He hides himself like a thief with the cow of vision in the secret cavern, he takes to himself our adoration, and thither he carries it.¹ The thinkers take a common joy in him, they follow him by his footprints; all the Masters of sacrifice come to thee, O Flame, in the secrecy.

2. The Gods follow after him the law of the workings of Truth. He stands encompassing all as heaven the earth. The Waters make him grow increasing in his bulk by their toil,² the Flame well-born in their womb, in the abode of the Truth.

3. He is as if a delightful thriving, he is like the earth our wide dwelling-place. He is enjoyable like a hill and bliss-giving like fast-running water. He is like a charger in the battle rushing to the gallop and like a flowing river,³ who shall hedge in his course?

4. He is the close comrade of the Rivers as is a brother of his sisters. He devours the earth's forests as a king his enemies. When driven by the breath of the wind he ranges around the forests, the Flame tears asunder the hairs of Earth's body.

¹ or better, he takes to himself our surrender, he carries with him our surrender.

² or, by their chant,
or, like a sea in its motion,

इवसित्यप्सु हंसो न सीबन् ऋत्वा चेतिष्ठो विशामुषर्भुत् ।
सोमो न वेधा ऋतप्रजातः पशुर्न शिश्वा विभुर्वूरेभाः ॥५॥

सूक्त ६६

रयिर्न चित्रा सूरौ न संबृगायुर्न प्राणो नित्यो न सूनुः ।
तत्त्वा न भूर्णिर्वना सिषक्ति पयो न धेनुः शुचिर्विभावा ॥१॥

दाधार क्षेममोको न रण्वो यवो न पक्वो जेता जनानाम् ।
ऋषिर्न स्तुभ्वा विक्षु प्रशस्तो वाजी न प्रीतो वयो दधाति ॥२॥

बुरोकशोचिः ऋतुर्न नित्यो जायेव योनावरं विश्वस्मै ।
चित्रो यवभ्राट्छेतो न विक्षु रथो न रुक्मी त्वेषः समत्सु ॥३॥

MANDALA ONE

5. He breathes in the Waters like a seated swan. Waking in the dawn he has power by the will of his works to give knowledge to the peoples. He is like the God of the Wine, born of the Truth and a creator. He is like a cow with her new-born. He is wide-spreading and his light is seen from afar.

SUKTA 66

1. He is like a wealth richly diverse and like the all-seeing of the Sun. He is as if life and the breath of our existence, he is as if our eternal child. He is like a galloper bearing us. He clings to the forests: he is like a cow with her milk. He is pure-bright and wide is his lustre.

2. He holds all our good like a pleasant home; he is like ripe corn. He is a conqueror of men and like a chanting Rishi; there is word of him among the folk: he is as if our exultant steed of swiftness; he upholds our growth.

3. He is light in a house difficult to inhabit;¹ he is as a will ever active in us; he is like a wife in our abode and sufficient to every man. When he blazes wonderfully manifold, he is like one white in the peoples: he is like a golden chariot; he is a splendour in our battles.

¹ or, he is a light difficult to kindle;

सेनेव सृष्टामं दधात्यस्तुर्न दिद्युस्त्वेषप्रतीका ।
यमो ह जातो यमो जनित्वं जारः कनीनां पतिर्जनीनाम् ॥४॥

तं वश्चराथा वयं वसत्यास्तं न गावो नक्षन्त इदम् ।
सिन्धुर्न क्षोदः प्र नीचीरैनोभवन्त गावः स्वर्दृशीके ॥५॥

सूक्त ६७

वनेषु जायुर्मर्तेषु मित्रो वृणीते भुष्टि राजेवाजुर्यम् ।
क्षेमो न साधुः क्रतुर्न भद्रो भुव त्स्वाधीर्होता हव्यवाद् ॥१॥

हस्ते दधानो नृम्णा विश्वान्यमे देवान्वाद्गुहा निषीदन् ।
विदन्तीमत्र नरो धियंधा हृदा यसष्टान्मन्त्रा अशंसन् ॥२॥

MANDALA ONE

4. He is like an army running to the charge and puts strength in us: he is like the flaming shaft of the Archer with its keen burning front. A twin he is born, a twin he is that which is to be born: he is the lover of the virgins and the husband of the mothers.

5. We by your movement, we by your staying, come to him when his light is kindled as the cows come home to their stall. He is like a river running in its channel and sends in his front the descending Waters: the Ray-Cows move to him in the manifesting¹ of the world of the Sun.

SUKTA 67

1. He is the conqueror in the forests; in mortals he is a friend: he chooses inspiration as a king an unaging councillor. He is as if our perfect welfare;² he is like a happy will just in its thinking and becomes to us our priest of the call and the bearer of our offerings.

2. He holds in his hands all might: sitting in the secret cave he upholds³ the gods in his strength. Here men who hold in themselves the Thought come to know him when they have uttered the Mantras formed by the heart.

¹ or, when the Sun appears.

² or, a perfecting good;

³ or, establishes

अजो न कां बाधार पृथिवीं तस्तम्भं छां मन्त्रेभिः सत्यैः ।
प्रिया पदानि पशवो नि पाहि विश्वायुरग्ने गुहा गुहं गाः ॥३॥

य ईं चिकेत गुहा भवन्तमा यः ससाव धारामृतस्य ।
वि ये क्षुतन्त्यृता सपन्त आदिद्वसूनि प्र ववाधास्मै ॥४॥

वि यो वीरुत्सु रोधन्महित्वोत प्रजा उत प्रसूष्वन्तः ।
विसिरपां दमे विश्वायुः सद्येव धीराः संमाय चक्रुः ॥५॥

सूक्त ६८

धीणन्नुप स्थाद्विवं भुरण्युः स्थातुश्चरथमक्तून्धूणोत् ।
परि यदेषामेको विश्वेषां भुवद्देवो देवानां महित्वा ॥१॥

आविस्ते विदवे क्रतुं जुषन्त शुष्काद्यद्देव जीवो जनिष्ठाः ।
भजन्त विश्वे देवत्वं नाम ऋतं सपन्तो अमृतमेवैः ॥२॥

MANDALA ONE

3. As the unborn he has held the wide earth, he has up-pillared heaven with his Mantras of truth. Guard the cherished footprints of the Cow of vision; O Fire, thou art universal life, enter into the secrecy¹ of secrecies.

4. He who has perceived him when he is in the secret cave, he who has come to the stream of the Truth, those who touch the things of the Truth and kindle him,—to such a one he gives word of the Riches.

5. He who in the growths of earth holds up his greatnesses, both the progeny born and what is in the mothers, he is Knowledge in the house of the Waters, and life universal; the thinkers have measured and constructed him like a mansion.

SUKTA 68

1. The carrier, burning, he reaches heaven. He unravels the nights and uncovers the stable and the moving; for this is the one God who envelops with himself the grandeurs of all the Gods.

2. All cleave² to thy will of works when, O God, thou art born a living being from dry matter. All enjoy the Name, the Godhead; by thy movements they touch Truth and Immortality.

¹ or, the secrecy of the secret Cave.

² or, take joy in

ऋतस्य प्रेषा ऋतस्य धीतिर्विश्वायुर्विश्वे अपांसि चक्रुः ।
यस्तुभ्यं वाशाद्यो वा ते शिक्षात्तस्मै चिकित्वान्नयि वयस्व ॥३॥

होता निषत्तो मनोरपत्ये स चिन्वासां पती रयीणाम् ।
इच्छन्त रेतो मिथस्तनूषु सं जानत स्वैर्बक्षैरमूराः ॥४॥

पितुर्न पुत्राः क्रतुं जुषन्त श्रोषन्त्ये अस्य शासं तुरासः ।
वि राय और्णोद् दुरः पुरुक्षुः पिपेश नाकं स्तृभिर्बमनाः ॥५॥

सूक्त ६९

शुक्रः शुशुक्वां उषो न जारः पप्रा समीची दिवो न ज्योतिः ।
परि प्रजातः क्रत्वा बभूथ भुवो देवानां पिता पुत्रः सन् ॥१॥

वेधा अदृप्तो अग्निर्विजानन्नुधनं गोनां स्वाप्ता सितूनाम् ।
जन न शेष आहूयः सन्मध्ये निषत्तो रण्वो दुरोणे ॥२॥

MANDALA ONE

3. He is the urgings of the Truth, the thinking of the Truth, the universal life by whom all do the works. He who gives to thee, he who gains¹ from thee, to him, for thou knowest, give the Riches.

4. He is the priest of the sacrifice seated in the son of Man: he verily is the lord of these riches. They desire the seed mutually in their bodies; the wise by their own discernings come wholly to know.

5. Those who listen to his teaching, those who are swift to the journey, serve gladly his will as sons the will of a father. He houses a multitude of riches and flings wide the doors of the Treasure. He is the dweller within who has formed heaven with its stars.

SUKTA 69

1. Blazing out brilliant as the lover of the Dawn, filling the two equal worlds² like the Light of Heaven, thou art born by our will and comest into being all around us; thou hast become the father of the Gods, thou who art the Son.

2. The Fire having the knowledge is a creator³ without proud rashness; he is as if the teat of the Cows of Light, the sweetener⁴ of the draughts of the Wine. He is as one blissful in a man, one whom we must call in; he is seated rapturous in the middle of the house.

¹ or, learns from thee,

² or, the two Companions

³ or, ordainer of things

⁴ or, taster of all foods

पुत्रो न जातो रण्यो दुरोणे वाजी न प्रीतो विशो वि तारीत्
विशो यदह्ने नृभिः सनीळा अग्निर्देवत्वा विश्वान्यश्याः ॥३॥

नकिष्ट एता व्रता मिनन्ति नृभ्यो यदेभ्यः श्रुष्टि चकथ ।
तस् त्ते बंसो यदहन्त्समानेर्नृभिर्यद्युक्तो विवेरपांसि ॥४॥

उषो न जारो विभावोल्लः संज्ञातरूपश्चिकेतदस्मै ।
त्मना वहन्तो दुरो व्यृष्वन्नवन्त विश्वे स्वर्दृशीके ॥५॥

सूक्त ७०

वनेम पूर्वीर्यो मनीषा अग्निः सुशोको विश्वान्यश्याः ।
आ दैव्यानि व्रता चिकित्त्वाना मानुषस्य जनस्य जन्म ॥१॥

MANDALA ONE

3. He is born to us as if a son rapturous in our house; like a glad horse of swiftness he carries safe through their battle the peoples: when I call to the beings who dwell in one abode with the Gods,¹ the Flame attains all godheads.

4. None can impair the ways of thy workings when for these gods² thou hast created inspired knowledge. This is thy work that yoked with the Gods, thy equals, thou hast smitten,³ that thou hast scattered the powers of evil.

5. Very bright and lustrous is he like the lover of Dawn. May his form be known and may he wake to knowledge for this human being, may all bear him in themselves, part wide the Doors and move⁴ into the vision of the world of the Sun.

SUKTA 70

1. May we win the many Riches, may the Fire, flaming high with his light, master by the thinking mind, take possession of all things that are, he who knows the laws of the divine workings and knows the birth of the human being.

¹ or, with men,

² or, these men

³ or, that thou hast slain,

⁴ or, come to the seeing of the Sun.

गर्भो यो अपां गर्भो वनानां गर्भश्च स्थातां गर्भश्चरयाम् ।
अद्रौ चिदस्मा अन्तर्बुरोणे विशां न विश्वो अमृतः स्वाधीः ॥२॥

स हि क्षपावां अग्नी रयीणां दाशद्यो अस्मा अरं सूक्तैः ।
एता चिकित्वो भूमा नि पाहि देवानां जन्म मर्ताश्च विद्वान् ॥३॥

वर्षान्यं पूर्वीः क्षपो विरूपाः स्थातुश्चरयमृतप्रवीतम् ।
अराधि होता स्वनिषत्तः कृण्वन्विश्वान्यपांसि सत्या ॥४॥

गोषु प्रशस्ति वनेषु धिषे भरन्त विश्वे बलिं स्वर्णः ।
वि त्वा नरः पुरुत्रा सपर्यन्पितुर्न जिज्ञेवि वेदो भरन्त ॥५॥

साधुर्न गृध्नुरस्तेव शूरो यातेव भीमस्त्वेषः समत्सु ॥६॥

2. He is the child of the waters, the child of the forests, the child of things stable and the child of things that move. Even in the stone he is there for man, he is there in the middle of his house,—he is as one universal in creatures; he is the Immortal, the perfect thinker.

3. The Fire is a master of the nights, he gives of the Riches to him who prepares for him the sacrifice with the perfect words. O thou who art conscious, guard, as the knower, these worlds, and the birth of the Gods, and mortal men.

4. Many nights of different forms have increased him, the Fire who came forth from the Truth, who is the stable and the moving: the priest of the call, he is achieved for us, seated in the sun-world,¹ making true all our works.

5. Thou establishest word of thee in the Ray-Cow and in the forests; it is as if all were bringing the sun-world as offering. Men in many parts serve thee and gather in knowledge as from a long-lived father.

6. He is like one efficient in works and hungry to seize, heroic like one shooting arrows, terrible like an assailant charging, he is a splendour in our battles.

¹ or, the sun,

सूक्त ७१

उप प्र जिवन्नुशतीशशन्तं पतिं न नित्यं जनयः सनीळाः ।
स्वसारः श्यावीमरुषीमजुष्रश्चित्रमुच्छन्तीमूषसं न गावः ॥१॥ •

वीळु चिद् दृळ्हा पितरो न उक्थैरद्रिं रुजस्रङ्गिरसो रवेण ।
चक्रुर्विवो बृहतो गातुमस्मे अहः स्वर्विविदुः केतुमुखाः ॥२॥

दधन्नुतं धनयस्रस्य धीतिमाविदर्यो दिधिष्वो विभूत्राः ।
अतुष्यन्तीरपसो यन्त्यच्छा देवाञ्जन्म प्रयसा वर्धयन्तीः ॥३॥

मथीष्टवीं विभृतो मातरिश्वा गृहेगृहे श्येतो जेन्यो भूत् ।
आवीं राज्ञे न सहीयसे सचा सन्ना ब्रूथं भृगवाणो विवाय ॥४॥

महे यत्पित्र ईं रसं दिवे करव त्सरत्पुशन्त्यश्चिकित्वान् ।
सृजदस्ता धूषता दिद्युमस्मै स्वायां देवो बुहितरि त्विषि धात् ॥५॥

MANDALA ONE

SUKTA 71

1. The Mothers who dwell in one abode, desiring came to him who desired them and gave him pleasure as to their eternal spouse: the sisters took joy in him as the Ray-Cows in the Dawn when she comes dusky, flushing red, then shining out in rich hues.

2. Our fathers by their words broke the strong and stubborn places, the Angiras seers shattered the mountain rock with their cry; they made in us a path to the Great Heaven, they discovered the Day and the sun-world and the intuitive ray and the shining herds.

3. They held the Truth, they enriched the thought of this human being; then, indeed, had they mastery and understanding bearing wide the Flame, the powers at work go towards the gods making the Birth to grow by delight.

4. When the Life-Breath borne pervadingly within has churned him out in house and house he becomes white and a conqueror. Then, indeed, he becomes the Flaming Seer and companioning us goes on an embassy as for a powerful king.

5. When he had made this sap of essence for the great Father Heaven, he came slipping downward, one close in touch, having knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the flaming energy in his own daughter.

स्व आ यस्तुभ्यं वम आ विभाति नमो वा दाशाबुशतो अनु द्यून् ।
वर्धो अग्ने वयो अस्य द्विबर्हा यासव्राया सरथं यं जुनासि ॥६॥

अग्निं विश्वा अभि पृक्षः सघ्नन्ते समुद्रं न खवतः सप्त यद्वीः ।
न जामिभिर्वि चिकिते वयो नो विदा देवेषु प्रमतिं चिकित्वान् ॥७॥

आ यद्विषे नृपतिं तेज आनट् छुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्षमनवद्यं युवानं स्वाध्यं जनयत्सूदयच्च ॥८॥

मनो न योऽध्वनः सद्य एत्येकः सत्रा सूरौ वस्व ईशे ।
राजाना मित्रावरुणा सुपाणी गोषु प्रियममृतं रक्षमाणा ॥९॥

मा नो अग्ने सख्या पित्र्याणि प्र मर्षिष्ठा अभि विदुष्कविः सन् ।
नभो न रूपं जरिमा मिनाति पुरा तस्या अभिशस्तेरधीहि ॥१०॥

MANDALA ONE

6. He who kindles the light for thee in thy own home and offers obeisance of surrender day by day and thy desire is towards him, mayst thou in thy twofold mass, increase his growth, he whom thou speedest in one car with thee, may he travel with the riches.

7. All satisfactions cleave to the Fire as the seven mighty rivers join the ocean. Our growth of being has not been perceived by thy companions, but thou who hast perceived, impart¹ to the gods thy knowledge.

8. When a flame of energy came to this King of men for impelling force, when in their meeting Heaven was cast in him like pure seed, the Fire gave birth to a might,² young and faultless and perfect in thought and sped it on its way.

9. He who travels the paths suddenly like the mind, the Sun, ever sole is the master of the treasure: Mitra and Varuna, the Kings with beautiful hands, are there guarding in the Rays³ delight and immortality.

10. O Fire, mayst thou not forget⁴ ancient friendships, thou who art turned towards us as the knower and seer. As a mist dims a form, age diminishes us; before that hurt falls upon us,⁵ arrive.

¹ or, gain for us knowledge in the Gods.

² or, a host. It may mean the army of the life-gods, *Marutām śardhaḥ*.

³ *gaṇu*, in the Ray-Cows, the shining herds of the Sun

⁴ or, neglect or wipe out

⁵ or, give heed, before that assault comes upon us.

सूक्त ७२

नि काव्या वेधसः शश्वतस्कहंस्ते दधानो नर्या पुरुणि ।
अग्निर्भुवद्रयिपती रयीणां सत्रा चक्राणो अमृतानि विश्वा ॥१॥

अस्मे वत्सं परि षन्तं न बिन्दन्निच्छन्तो विश्वे अमृता अमूराः
श्रमयुवः पदव्यो धियंधास्तस्थुः पदे परमे चार्बग्नेः ॥२॥

तिस्त्रो यदग्ने शरदस्त्वामिच्छुचि घृतेन शुचयः सपर्यान् ।
नामानि चिद्दधिरे यज्ञियान्यसूदयन्त तन्वः सुजाताः ॥३॥

आ रोवसी बृहती वेविदानाः प्र रुद्रिया जभिरे यज्ञियासः ।
विदन्मर्तो नेमधिता चिकित्वानग्निं पदे परमे तस्थिवांसम् ॥४॥

संजानाना उप सीदन्नभिज्ञु पत्नीवन्तो नमस्यं नमस्यन् ।
रिरिक्वांसस्तन्वः कृण्वत स्वाः सखा सल्युर्निमिषि रक्षमाणाः ॥५॥

MANDALA ONE

SUKTA 72

1. He forms within us the seer-wisdoms of the eternal Creator holding in his hand many¹ powers of the god-heads. May Fire become the treasure-master of the riches, ever fashioning² all immortal things.

2. All the immortals, the wise ones, desired but found not in us the Child who is all around; turning to toil on his track, upholding the Thought, they stood in the supreme plane, they reached the beauty of the Flame.

3. When for three years, O Fire, they worshipped thee, the pure ones thee the pure, with the clarity of the light, they held too the sacrificial Names, their bodies came to perfect birth and they sped them on the way.

4. The masters of sacrifice discovered and in their impetuous might bore the Vast Earth and Heaven, then the mortal knew them and by his holding of the upper³ hemisphere perceived the Fire, standing in the supreme plane.

5. Utterly knowing him they with their wives came and knelt before him and adored with obeisance the adorable. They made themselves empty and formed their own bodies guarded in his gaze, friend in the gaze of friend.

¹ or, many Strengths

² or, fashioning together all immortal things.

³ *nemi*, the half, referring apparently to the Great Heaven, "*bṛhad dyauh*" the upper half beyond which is the supreme plane.

त्रिः सप्त यद् गुह्यानि त्वे इत्पदाविदन्निहिता यज्ञियासः ।
तेभी रक्षन्ते अमृतं सजोषाः पशूञ्च स्थातृञ्चरथं च पाहि ॥६॥

विद्वां अग्ने वयुनानि क्षितीनां व्यानुषक्छुरुधो जीवसे धाः ।
अन्तविद्वां अध्वनो देवयानानतन्त्रो ब्रूतो अभवो हविर्वाट् ॥७॥

स्वाध्यो दिव आ सप्त यज्ञी रायो बुरो व्यूतज्ञा अजानन् ।
विदद् गव्यं सरमा दृळ्हमूर्ध्वं येना नु कं मानुषी भोजते विट् ॥८॥

आ ये विद्वा स्वपत्यानि तस्थुः कृष्णानासो अमृतत्वाय गातुम् ।
मह्ना महद्भिः पृथिवी वि तस्थे माता पुत्रैरदितिर्घायसे वेः ॥९॥

अधि श्रियं नि वधुश्चारुमस्मिन्विदो यवक्षी अमृता अकृण्वन् ।
अध क्षरन्ति सिन्धवो न सृष्टाः प्र नीचीरग्ने अरुषीरजानन् ॥१०॥

MANDALA ONE

6. When the masters of sacrifice have found hidden in thee the thrice seven secret planes, by them they guard with one mind of acceptance Immortality. Protect the Herds, those that stand and that which is mobile.

7. O Fire, thou art the knower of our knowings, ordain for the people an unbroken succession of strengths that they may live. The knower within of the paths of the journey of the gods, thou hast become a sleepless messenger and the carrier of the offerings.

8. The seven mighty Rivers from Heaven, deep-thinking, knowers of the Truth, knew the doors of the treasure; Sarama discovered the mass of the Ray-Cow, the strong place, the wideness, and now by that the human creature enjoys bliss.

9. These are they who set their steps on all things that have fair issue, making a path towards immortality. Earth stood wide in greatness by the Great Ones, the Mother infinite with her sons came to uphold her.

10. When the immortals made the two eyes of Heaven, they set in him the splendour and the beauty. Then there flow as if rivers loosed to their course; downward they ran, his ruddy mares, and knew, O Fire.

सूक्त ७३

रयिर्न यः पितृवित्तो वयोधाः सुप्रणीतिश्चक्रितुषो न शासुः ।
स्योनशीरतिथिर्न प्रीणानो होतेव सद्य विधतो वि तारीत् ॥१॥

देवो न यः सविता सत्यमन्मा ऋत्वा निपाति वृजनानि विश्वा ।
पुरुप्रशस्तो अमतिर्न सत्य आत्मेव शेवो दिधिषाय्यो भूत् ॥२॥

देवो न यः पृथिवीं विश्वधाया उपक्षेति हितमित्रो न राजा ।
पुरःसदः शर्मसदो न वीरा अनवद्या पतिजुष्टेव नारी ॥३॥

तं त्वा नरो दम आ नित्यमिद्धमग्ने सचन्त क्षितिषु ध्रुवासु ।
अधि ह्यन्नं नि दधुर्भूर्यस्मिन्भवा विश्वायुर्धरणो रयोणाम् ॥४॥

वि पृक्षो अग्ने मघवानो अश्रुर्वि सूरयो ददतो विश्वमायुः ।
सनेम वाजं समिथेष्वर्यो भागं देवेषु श्रवसे दधानाः ॥५॥

MANDALA ONE

SUKTA 73

1. He is like an ancestral wealth that founds our strength, perfect in his leading like the command¹ of one who knows, he is like a guest lying happily well-pleased, he is like a priest of invocation and increases the house of his worshipper.

2. He is like the divine Sun true in his thoughts and guards by his will all our strong places; he is like a splendour manifoldly expressed, he is like a blissful self and our support.²

3. He is like a God upholding the world and he inhabits earth like a good and friendly king: he is like a company of heroes sitting in our front, dwelling in our house; he is as if a blameless wife beloved of her lord.

4. Such art thou, O Fire, to whom men cleave kindled eternal in the house in the abiding worlds of thy habitation. They have founded within upon thee a great light; become a universal life holder of the riches.

5. O Fire, may the masters of wealth enjoy thy satisfactions, the illumined wise Ones givers of the whole of life: may³ we conquer the plenitude from the foe in our battles holding our part in the Gods for inspired knowledge.

¹ or, the teaching

² or, he is one to be meditated on (upheld in thought), blissful like the self.
or, warriors in the battles may we conquer the plenitude.

HYMNS TO THE MYSTIC FIRE

ऋतस्य हि धेनवो वावशानाः स्मदूधनीः पीपयन्त द्युभक्ताः ।
परावतः सुमतिं भिक्षमाणा वि सिन्धवः समया सल्लुरग्रिम् ॥६॥

त्वे अग्ने सुमतिं भिक्षमाणा विवि श्रवो दधिरे यज्ञियासः ।
नक्ता च चक्रुषसा विरूपे कृष्णं च वर्णमरुणं च सं धुः ॥७॥

यान्नाये मर्तान्सुषूदो अग्ने ते स्याम मघवानो वयं च ।
छायेव विश्वं भुवनं सिसक्ष्यापप्रिवान् रोवसी अन्तरिक्षम् ॥८॥

अर्वङ्गिरग्ने अर्वतो नृभिर्नृन्वीरैर्वीरान्वनुयामा त्वोताः ।
ईशानासः पितृवित्तस्य रायो वि सूरयः शतहिमा नो अश्रुः ॥९॥

एता ते अग्न उच्चथानि वेधो जुष्टानि सन्तु मनसे हृदे च ।
शक्नेम रायः सुधुरो यमं तेऽधि श्रवो देवभक्तं दधीनाः ॥१०॥

MANDALA ONE

6. The milch-cows of the Truth, enjoyed¹ in heaven, full-uddered, desiring us, have fed us with their milk: praying for right-thinking from the Beyond the Rivers flowed wide over the Mountain.

7. O Fire, in thee praying for right-thinking, the masters of sacrifice set inspired knowledge in heaven: they made night and dawn of different forms and joined together the black and the rosy hue.

8. The mortals whom thou speedest to the Treasure, may we be of them, the lords of riches and we. Filling earth and heaven and mid-air thou clingest to the whole world like a shadow.

9. O Fire, safeguarded² by thee may we conquer the war-horses by our war-horses, the strong men by our strong men, the heroes by our heroes; may our illumined wise ones become masters of the treasure gained by the fathers, and possess them living a hundred winters.

10. O ordainer of things, O Fire, may these utterances be acceptable to thee, to the mind and to the heart; may we have strength to control with firm yoke thy riches, holding in thee the inspired knowledge enjoyed³ by the gods.

¹ or, shared by heaven,

² or, upheld

³ or, distributed by the gods.

परुच्छेपो दैवोदासिः

सूक्त १२७

अग्निं होतारं मन्ये दास्वन्तं
वसुं सुनुं सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषा ऽऽजुह्वानस्य सर्पिषः ॥१॥

यजिष्ठं त्वा यजमाना हुवेम
ज्येष्ठमङ्गिरसां विप्र मन्मभि- विप्रेभिः शुक्र मन्मभिः ।
परिज्मानमिव द्यां होतारं चर्षणीनाम् ।
शोचिष्केशं वृषणं यमिमा विशः प्रावन्तु जूतये विशः ॥२॥

स हि पुरु चिदोजसा विरुक्मता
वीद्यानो भवति द्रुहन्तरः परशुर्न द्रुहन्तरः ।
वीळु चिद्यस्य समृतौ श्रुवद्वनेव यत्स्थिरम् ।
निष्प्रहमाणो यमते नायते धन्वासहा नायते ॥३॥

DAIVODASI PARUCCHEPA

SUKTA 127

1. I meditate on the Fire, the priest of the call, the giver of the Treasure, the son of force, who knows all things born, the Fire who is like one illumined and knowing all things born.

The Fire who perfect in the pilgrim-sacrifice, a God with his high-lifted longing¹ hungers with his flame for the blaze of the offering of light, for its current poured on him as an oblation.

2. Thee most powerful for sacrifice, as givers of sacrifice may we call, the eldest of the Angiras, the Illumined One, call thee with our thoughts, O Brilliant Fire, with our illumined thoughts, men's priest of the call,² who encircles all like heaven, the Male with hair of flaming-light whom may these peoples cherish for his urge.

3. Many things illumining with his wide-shining energy he becomes one who cleaves through those who would hurt us, like a battle-axe he cleaves through those who would hurt us, he in whose shock even that which is strong falls asunder, even¹ what is firmly fixed falls like trees; overwhelming with his force he toils on and goes not back, like warriors with the bow from the battle he goes not back.

¹ or, high uplifted lustre seeking for the Gods

² or, the priest of the call for men who see

बुल्लाहा चिबस्मा अनु बुर्यथा विदे
 तेजिष्ठाभिररणिभिर्वाष्ट्यवसे ऽग्नये वाष्ट्यवसे ।
 प्र यः पुरुणि गाहते तक्षद्वनेव शोचिषा ।
 स्थिरा चिदन्ना नि रिणात्योजसा नि स्थिराणि चिदोजसा ॥४॥

तमस्य पृक्षमुपरासु धीमहि
 नक्तं यः सुवर्षतरो दिवातरा- दप्रायुषे दिवातरात् ।
 आदस्यायुर्प्रभणवद् वीळु शर्म न सूनवे ।
 भक्तमभक्तमवो व्यन्तो अजरा अग्नयो व्यन्तो अजराः ॥५॥

स हि शर्धो न मास्तं तुविष्वणि-
 रप्नस्वतीषूर्वरास्विष्टनिरार्तनास्विष्टनिः ।
 आदद्व्यान्याददि- यंज्ञस्य केतुरहंणा ।
 अध स्मास्य हर्षतो
 हृषीवतो विद्वे जुषन्त पन्थां नरः शुभे न पन्थाम् ॥६॥

{

MANDALA ONE

4. Even things strongly built they give to him as to one who knows: one gives for safeguarding by his movements of flaming-power, gives to the Fire that he may guard us. Into many things he enters and hews them with his flaming light like trees, even things firmly fixed he tears by his energy and makes his food by his energy even things firmly fixed.

5. We meditate on¹ that fullness of him on the upper levels, this Fire the vision of whom is brighter in the night than in the day, for his undeparting life brighter than in the day. Then does his life grasp and support us like a strong house of refuge for the Son,—ageless fires moving towards the happiness enjoyed and that not yet enjoyed, moving his ageless fires.

6. He is many-noised like the army of the storm-winds² hurrying over the fertile lands full of our labour, hurrying over the waste lands. He takes and devours the offerings, he is the eye of intuition of the sacrifice in its due action; so all men follow with pleasure the path of this joyful and joy-giving Fire, as on a path leading to happiness.

¹ or, we hold

² or, in the esoteric sense, the army of the Life-Powers moving with fertilising rain over our tilled and our waste lands.

द्विता यदीं कीस्तासो अभिष्टवो
 नमस्यन्त उपबोचन्त भृगवो मघ्नन्तो दाशा भृगवः ।
 अग्निरीशे वसूनां शुचिर्यो घर्णिरेषाम् ।
 प्रियां अपिधोर्वनिषीष्ट मेधिर आ वनिषीष्ट मेधिरः ॥७॥

विश्वासां त्वा विशां पतिं हवामहे
 सर्वासां समानं दम्पतिं भुजे सत्यगिर्वाहसं भुजे ।
 अतिथिं मानुषाणां पितुर्न यस्यासया ।
 अमी च विश्वे अमृतास आ वयो हव्या देवेष्वा वयः ॥८॥

त्वमग्ने सहसा सहन्तमः
 शुष्मिन्तमो जायसे देवतातये रयिर्न देवतातये ।
 शुष्मिन्तमो हि ते मदो ह्युष्मिन्तम उत क्रतुः ।
 अध स्मा ते परि चरन्त्यजर श्रुष्टीवानो नाजर ॥९॥

प्र वो महे सहसा सहस्वत
 उषर्बुधे पशुषे नाग्नये स्तोमो बभूत्वग्नये ।
 प्रति यदीं हविष्मान् विश्वासु क्षासु जोगुवे ।
 अप्रे रेभो न जरत ऋषूणां जूर्णिर्होत ऋषूणाम् ॥१०॥

MANDALA ONE

7. When in his twofold strength, bards with illumination upon them, the Bhrigu-flame-seers have made obeisance and spoken to him the word, when they have churned him out by their worship,—the Flame-Seers, the Fire becomes master of the riches, he who in his purity holds them within him, wise he enjoys the things laid upon him and they are pleasant to him, he takes joy of them in his wisdom.

8. We call to thee, the Lord of all creatures, the master of the house common to them all for the enjoying, the carrier of the true words for the enjoying,—to the Guest of men in whose presence stand as in the presence of a father, all these Immortals and make our offerings their food—in the Gods they become their food.

9. O Fire, thou art overwhelming in thy strength, thou art born most forceful for the forming of the Gods, as if a wealth for the forming of the Gods; most forceful is thy rapture, most luminous thy will. So they serve thee, O Ageless Fire, who hear thy word serve thee, O Ageless Fire!

10. To the Great One, the Strong in his force, the waker in the Dawn, to Fire as to one who has vision, let your hymn arise. When the giver of the offering cries towards him in all the planes, in the front of the wise he chants our adoration, the priest of the call of the wise who chants their adoration.

स नो नेदिष्ठं बद्धशान आ भरा-
ग्ने देवेभिः सधनाः सुचेतुना महो रायः सुचेतुना ।
महि शविष्ठ नस्कृधि संचक्षे भुजे अस्यै ।
महि स्तोतुभ्यो मधवन्त्सुवीर्यं मथीरुप्रो न शवसा ॥११॥

दीर्घतमा औचथ्यः

सूक्त १४०

वेदिषदे प्रियधामाय सुद्युते धासिमिव प्र भरा योनिमग्नये ।
वस्त्रेणेव वासया मन्मना शुचिं ज्योतीरथं शुक्लवर्णं तमोहनम् ॥१॥

अभि द्विजन्मा त्रिवृवन्नमृज्यते संवत्सरे वावृधे जग्धमी पुनः ।
अन्यस्यासा जिह्वया जेन्यो वृषा न्यन्येन वन्निनो मृष्ट वारणः ॥२॥

MANDALA ONE

11. So, becoming visible, most near to us bring, O Fire, by thy perfect consciousness, the Riches that ever accompany the Gods, by thy perfect consciousness the Great Riches. O most strong Fire, create for us that which is great for vision, for the enjoying; for those who hymn thee, O Lord of plenty, churn out a great hero-strength as one puissant by his force.

DIRGHATAMAS AUCHATHYA

SUKTA 140

1. Offer like a secure seat that womb to Agni the utterly bright who sits upon the altar and his abode is bliss; clothe with thought as with a robe the slayer of the darkness who is pure and charioted in light and pure bright¹ of hue.

2. The twice-born Agni moves (intense) about his triple food; it is eaten and with the year it has grown again; with the tongue and mouth of the one² he is the strong³ master and enjoyer, with the other he engirdles and crushes in his embrace³ his delightful things.

¹ or, white; *sukra*, a white brightness.

² or, with his tongue in the presence of the one

³ *mṣj* is used of the sexual contact; *vāraṇaḥ* from *vṛ* to cover, surround.

कृष्णप्रुतौ वेविजे अस्य सकिता उभा तरेते अभि मातरा शिशुम् ।
प्राचाजिह्वं ध्वसयन्तं तृषुच्युतमा साख्यं कुपयं वर्धनं पितुः ॥३॥

मुमुक्ष्वो मनवे मानवस्यते रघुद्रुवः कृष्णसीतास ऊ जुवः ।
असमना अजिरासो रघुष्पदो वातजूता उप युज्यन्त आशवः ॥४॥

आवस्य ते ध्वसयन्तो वृथेरते कृष्णमभ्यं महि वर्षः करिक्तः ।
यत् सीं महीमवनिं प्राभि मर्मशवभिश्चसन् स्तनयन्नेति नानदत् ॥५॥

MANDALA ONE

3. He gives energy of movement to both his mothers on their dark path, in their common dwelling and both make their way through to their child¹ for his tongue is lifted upward, he destroys and rushes swiftly through and should be chosen, increasing his father.²

4. For the thinker becoming man his swift hastening impulsions dark and bright desire freedom; active, rapid, quivering, they are yoked to their works, swift steeds and driven forward by the Breath of things.

5. They for him destroy and speed lightly on³ creating his dark being of thickness and his mighty form of light; when reaching forward he touches the Vast of Being, he pants towards it and, thundering, cries aloud.⁴

¹ or, following their child

² Expl. Heaven and Earth, Mind and body dwelling together in one frame or in one material world move in the darkness of ignorance, they pass through it by following the divine Force which is born to their activities. *Kupaya* is of doubtful significance. The father is the Purusha or else Heaven in the sense of the higher spiritual being.

³ or, speed and pervade

⁴ *mahimavanim* might mean the vast earth, but *avani* and even *prthivi* are not used in the Veda invariably, the former not usually, to mean earth, but stray or return to their original sense—*sapta avanayah*.

भूषन् न योऽधि बभूषु नमन्ते वृषेव पत्नीरभ्येति रोरुवत् ।
ओजायमानस्तन्वश्च शुम्भते भीमो न शृङ्गा दविधाव दुर्गृभिः ॥६॥

स संस्तिरो विष्टिरः सं गृभायति जानन्नेव जानतीनित्य आ शये
पुनर्बर्धन्ते अपि यन्ति देव्यमन्यद् वर्षः पित्रोः कृण्वते सचा ॥७॥

तमग्नवः केशिनीः सं हि रेभिर ऊर्ध्वास्तस्थुर्मन्त्रुषीः प्रायवे पुनः ।
तासां जरां प्रमुञ्चन्नेति नानददसं परं जनयञ्जीवमस्ततम् ॥८॥

अधीवासं परि मातू रिहन्नह तुविप्रेभिः सत्वभिर्याति वि ज्ञयः ।
वयो दधत् पट्वते रेरिहत् सदाऽनु श्येनी सचते वर्तनीरह ॥९॥

6. He who when he would become in the tawny ones, bends down and goes to them bellowing as the male to its mates,—putting out his forces he gives joy to their bodies¹ and like a fierce beast hard to seize he tosses his horns².

7. He whether contracted in being or wide-extended seizes on them utterly; he knowing, they knowing the eternal Agni enjoys³ them, then again they increase and go to the state divine; uniting, another form they make for the Father and Mother.

8. Bright with their flowing tresses they take utter delight of him, they who were about to perish, stand upon high once more for his coming;⁴ for he loosens from them their decay and goes to them shouting high, he creates supreme force and unconquerable life.

9. Tearing about her the robe that conceals the other he moves on utterly to the Delight with the creatures of pure Being who manifest the Force; he establishes the wideness, he breaks through to the goal for this traveller, even though swift rushing, he cleaves always to the paths.⁵

¹ or, he makes blissful the forms of thing

² *babhrūṣu* the cows, *aruṇayaḥ* of a later verse—knowledge in the mortal mind.

³ or, lies with

⁴ *mamruṣiḥ* is uncertain. It may be dead or dying. *rebhire* = delight, is here perfectly proved.

⁵ *rihan*, *rerihat* are uncertain.

अस्माकमग्ने मघवत्सु दीविह्यध इवसीवान् वृषभो दमूनाः ।
अवास्या शिशुमतीरदीदेवर्मैव युत्सु परिजर्भुराणः ॥१०॥

इवमग्ने सुधितं दुषितादधि प्रियादु चिन्मन्मनः प्रेयो अस्तु ते ।
यत् ते शुक्रं तन्वो रोचते शुचि तेनास्मभ्यं वनसे रत्नमा त्वम् ॥११॥

रथाय नावमुत नो गृहाय नित्यारित्रां पट्वतीं रास्यग्ने ।
अस्माकं वीरां उत नो मघोनो जनांश्च या पारयाच्छर्म या च ॥१२॥

अभी नो अग्न उक्थमिज्जुगुर्या द्यावाक्षामा सिन्धवश्च स्वगूर्ताः ।
गव्यं यव्यं यन्तो दीघहिषं वरमरुण्यो वरन्त ॥१३॥

MANDALA ONE

10. Burn bright for us, O Agni, in our fullnesses, henceforth be the strong master and inhabit in us with the sisters; casting away from thee those of them that are infant minds thou shouldst burn bright encompassing us 'all about like a cuirass in our battles.¹

11. This, O Agni, is that which is well-established upon the ill-placed; even out of this blissful mentality may there be born to thee that greater bliss. By that which shines bright and pure from thy body, thou winnest for us the delight.

12. Thou givest us, O Agni, for chariot and for home a ship travelling with eternal progress of motion that shall carry our strong spirits and our spirits of fullness across the births and across the peace.

13. Mayest thou, O Agni, about our Word for thy pivot bring to light for us Heaven and Earth and the rivers that are self-revealed; may the Red Ones reach to knowledge and strength and long days of light, may they choose the force and the supreme good.

¹ *svasi* is the Greek *Kasis* and an old variant of *svasy* wife or sister. Therefore it is coupled with *ṛṣā* like *patni*.

MANDALA TWO

यत्समदो भार्गवः

सूक्त १

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥१॥

तवाग्ने होत्रं तव पोत्रमृत्विष्यं तव नेष्ट्रं त्वमग्निबृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥२॥

त्वमग्न इन्द्रो वृषभः सतामसि त्वं विष्णुरुक्तायो नमस्यः ।
त्वं ब्रह्मा रयिविद् ब्रह्मणस्पते त्वं विधर्तः सचसे पुरन्ध्या ॥३॥

GRITSAMADA BHARGAVA

SUKTA 1

1. O Fire, thou art born with thy lights, flaming out on us in thy effulgence; thou art born from the waters and around the stone, thou art born from the forests and born from the plants of the earth. Pure art thou in thy birth, O Master of man and his race.

2. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

3. O Fire, thou art Indra the Bull of all that are and thou art wide-moving² Vishnu, one to be worshipped with obeisance. O Master of the Word, thou art Brahma, the finder of the Riches: O Fire, who sustainest each and all, closely thou companionest the Goddess of the many thoughts.³

¹ or, thou art the priest of the pilgrim-rite:

² or, wide-sung

³ or, the Goddess tenant of the city.

त्वमग्ने राजा वरुणो धृतव्रतस्त्वं मित्रो भवसि वस्म ईड्यः ।
त्वमर्यमा सत्पतिर्यस्य संभृजं त्वमंशो विदथे देव भाजयः ॥४॥

त्वमग्ने त्वष्टा विधते सुवीर्यं तव ग्नावो मित्रमहः सजात्यम ।
त्वमाशुहेमा ररिषे स्वदध्यं त्वं नरां शर्धो असि पुरुवसुः ॥५॥

त्वमग्ने रुद्रो असुरो महो दिवस्त्वं शर्धो मारुतं पूक्ष ईशिषे ।
त्वं वातैररुणैर्यासि शंगयस्त्वं पूषा विधतः पासि नु त्मना ॥६॥

त्वमग्ने ब्रविणोदा अरंकृते त्वं देवः सविता रत्नधा असि ।
त्वं भगो नृपते वस्व ईशिषे त्वं पायुर्वमे यस्तेऽविधत् ॥७॥

त्वामग्ने वम आ विश्पाति विशस्त्वां राजानं सुविदत्रमृञ्जते ।
त्वं विश्वानि स्वनीक पत्यसे त्वं सहस्राणि शता बश प्रति ॥८॥

MANDALA TWO

4. O Fire, thou art Varuna the king who holds in his hands the law of all workings and thou art Mitra the potent and desirable Godhead. Thou art Aryaman, master of beings, with whom is complete enjoying; O Godhead, thou art Ansha who gives us our portion in the winning of the knowledge.

5. O Fire, thou art Twashtri and fashionest fullness of force for thy worshipper; thine, O friendly Light, are the goddess-Energies and all oneness of natural kind. Thou art the swift galloper and lavishest good power of the Horse; thou art the host of the gods and great is the multitude of thy riches.

6. O Fire, thou art Rudra, the mighty one of the great Heaven and thou art the army of the Life-Gods and hast power over all that fills desire. Thou journeyest with dawn-red winds to bear thee and thine is the house of bliss; thou art Pushan and thou guardest with thyself thy worshippers.

7. O Fire, to one who makes ready and sufficient his works thou art the giver of the treasure; thou art divine Savitri and a founder of the ecstasy. O Master of man, thou art Bhaga and hast power for the riches; thou art the guardian in the house for one who worships thee with his works.

8. O Fire, men turn to thee the master of the human being in his house; thee they crown, the king perfect in knowledge. O strong force of Fire, thou masterest all things; thou movest to the thousands and the hundreds and the tens.

त्वामग्ने पितरमिष्टिभिर्नरस्त्वां भ्रात्राय शम्या तनूश्चम् ।
त्वं पुत्रो भवसि यस्तेऽविघत् त्वं सखा सुशेवः पास्याघृषः ॥९॥

त्वमग्न ऋभुराके नमस्यस्त्वं वाजस्य क्षुमतो राय ईशिषे ।
त्वं वि भास्यन् वक्षि दावने त्वं विशिक्षुरसि यज्ञमातनिः ॥१०॥

त्वमग्ने अदितिर्देव दाशुषे त्वं होत्रा भारती वर्धसे गिरा ।
त्वमिळा शतहिमासि वक्षसे त्वं वृत्रहा वसुपते सरस्वती ॥११॥

त्वमग्ने सुभूत उत्तमं वयस्तव स्पर्हं वर्णं आ संवृशि श्रियः ।
त्वं वाजः प्रतरणो बृहन्नसि त्वं रयिर्बहुलो विश्वतस्पृथुः ॥१२॥

त्वामग्न आदित्यास आस्यं त्वां जिह्वां शुचयश्चक्रिरे कवे ।
त्वां रातिषाचो अध्वरेषु सश्चिरे त्वे देवा हविरवन्त्याहुतम् ॥१३॥

MANDALA TWO

9. O Fire, men worship thee with their sacrifices as a father and thee that thou mayst be their brother by their achievement of works when thou illuminest the body with thy light. Thou becomest a son to the man who worships thee; thou art his blissful friend and guardest him from the violence of the adversary.

10. O Fire, thou art the craftsman Ribhu, near to us and to be worshipped with obeisance of surrender; thou hast mastery over the store of the plenitude and the riches. All thy wide shining of light and onward burning is for the gift of the treasure; thou art our instructor in wisdom and our builder of sacrifice.

11. O Divine Fire, thou art Aditi, the indivisible Mother to the giver of the sacrifice; thou art Bharati, voice of the offering, and thou growest by the word. Thou art Ila of the hundred winters wise to discern; O Master of the Treasure, thou art Saraswati who slays the python adversary.

12. O Fire, when thou art well borne by us thou becomest the supreme growth and expansion of our being, all glory and beauty are in thy desirable hue and thy perfect vision. O Vastness, thou art the plenitude that carries us to the end of our way; thou art a multitude of riches spread out on every side.

13. O Fire, the sons of the indivisible Mother made thee their mouth, the pure Gods made thee their tongue; O Secr, they who are ever close to our giving are constant to thee in the rites of the Path; the Gods eat in thee the offering cast before them.

त्वे अग्ने विश्वे अमृतासो अद्रुह आसा देवा हविरवन्त्याहुतम् ।
त्वया मर्तासिः स्वदन्त आसुरीति त्वं गर्भो वीरुषां जक्षिषे शुचिः ॥१४॥

त्वं तान्त्सं च प्रति चासि मज्मनाऽग्ने सुजात प्र च देव रिच्यसे ।
पुक्षो यदत्र महिना वि ते भुवदनु द्यावापृथिवी रोदसी उभे ॥१५॥

ये स्तोतुभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद् वदेम विदथे सुवीराः ॥१६॥

सूक्त २

यज्ञेन वर्धत जातवेदसमग्नि यजध्वं हविषा तना गिरा ।
समिधानं सुप्रयसं स्वर्णरं द्युक्षं होतारं वृजनेषु धूर्धवम् ॥१॥

MANDALA TWO

14. O Fire, all the Gods, the Immortals unhurtful to man, eat in thee and by thy mouth the offering cast before them; by thee mortal men taste of the libation. Pure art thou born, a child of the growths of the earth.

3

15. O Fire that hast come to perfect birth, thou art with the Gods and thou frontest them in thy might and thou exceedest them too, O God, when here the satisfying fullness of thee becomes all-pervading in its greatness along both the continents, Earth and Heaven.

16. When to those who chant thee, the luminous Wise Ones set free thy gift, O Fire, the wealth in whose front the Ray-Cow walks and its form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the heroes, may we voice the Vast in the coming of knowledge.

SUKTA 2

1. Make the Fire that knows all things born to grow by your sacrifice; worship him with thy offering and thy body and thy speech. Worship in his kindling Fire with whom are his strong delights, the male of the sun-world, the Priest of the Call, the inhabitant of Heaven¹ who sits at the chariot yoke in our battles.

¹ or, who dwells in the Light

अभि त्वा नक्तीरुषसो ववाशिरेऽग्ने वत्सं न स्वसरेषु धेनवः ।
दिव इवेदरतिर्मानुषा युगा क्षपो भासि पुरुवार संयतः ॥२॥

तं देवा बुध्ने रजसः सुवंससं दिवस्पृथिव्योररति न्येरिरे ।
रथमिव वेद्यं शुक्रशोचिषमग्नि मित्रं न क्षितिषु प्रशंस्यम् ॥३॥

तमुक्षमाणं रजसि स्व आ दमे चन्द्रमिव सुरुचं ह्यार आ वधुः ।
पृथ्व्याः पतरं चितयन्तमक्षभिः पाथो न पायुं जनसी उभे अनु ॥४॥

स होता विश्वं परि भूत्वध्वरं तमु हव्यमनुष ऋञ्जते गिरा ।
हिरिशिप्रो बृधसानासु जर्भुरद् द्यौर्न स्तृभिश्चितयद्रोवसी अनु ॥५॥

स नो रेवत्समिधानः स्वस्तये संबवत्वान् रयिमस्मासु दीविहि ।
आ नः कृणुष्व सुविताय रोवसी अग्ने हव्या मनुषो देव वीतये ॥६॥

MANDALA TWO

2. The Nights and the Dawns have lowed to thee as the milch-cows low towards a calf in their lairs of rest. O Fire of many blessings, thou art the traveller of Heaven through the ages of man and thou shinest self-gathered through his nights.¹

3. The Gods have sent into the foundation of the middle world this great worker and pilgrim of earth and of heaven, whom we must know, like our chariot of white-flaming light, Fire whom we must voice with our lauds like a friend in the peoples.

4. They have set in the crookedness, set pouring his rain like gold in the beauty of his light,² in the middle world and in his own home, the guardian of the dappled mother who awakens us to knowledge with his eyes of vision, the protector of our path along either birth.

5. Let Fire be the priest of your call, let his presence be around every pilgrim-rite; this is he whom men crown with the word and the offering. He shall play in his growing fires wearing his tiara of golden light; like heaven with its stars he shall give us knowledge of our steps along both the continent-worlds.

6. O Fire, opulently kindling for our peace, let thy light arise in us and bring its gift of riches. Make Earth and Heaven ways for our happy journeying and the offerings of man a means for the coming of the Gods.

¹ or, self-gathered thou illuminest his nights.

² or, like a thing of delight in his shining beauty,

वा नो अग्ने बृहतो वाः सहस्रिणो वुरो न वाजं श्रुत्या अपा वृधि ।
प्राची द्यावापृथिवी ब्रह्मणा कृधि स्वर्णं शुक्रमुषसो वि विद्युतुः ॥७॥

स इधान उषसो राम्या अनु स्वर्णं दीदेदरुषेण भानुना ।
होत्राभिरग्निर्मनुषः स्वध्वरो राजा विशामतिथिश्चारुरायवे ॥८॥

एवा नो अग्ने अमृतेषु पूव्यं धीष्पीपाय बृहद्विषेषु मानुषा ।
बुहाना धेनुर्वृजनेषु कारवे त्मना शतिनं पुरुरूपमिषणि ॥९॥

वयमग्ने अर्वता वा सुवीर्यं ब्रह्मणा वा चितयेमा जनां अति ।
अस्माकं ह्युन्नमधि पञ्च कृष्टिषून्वा स्वर्णं शुशुचीत दुष्टरम् ॥१०॥

स नो बोधि सहस्य प्रशंस्यो यस्मिन्त्सुजाता इषयन्त सूरयः ।
यमग्ने यज्ञमुपयन्ति वाजिनो नित्यं तोके दीद्विवांसं स्वे बभे ॥११॥

MANDALA TWO

7. O Fire, give us the vast possessions, the thousandfold riches; open to inspiration like gates the plenitude; make Earth and Heaven turned to the Beyond by the Word. The Dawns have broken into splendour as if there shone the brilliant world of the Sun.

8. Kindled in the procession of the beautiful Dawns, he shall break into roseate splendour like the world of the Sun. O Fire, making effective the pilgrim-rite by man's voices of offering, thou art the King of the peoples and the Guest delightful to the human being.

9. O pristine Fire, even thus the Thought has nourished our human things in the immortals, in the great Heavens. The Thought is our milch-cow, of herself she milks for the doer of works in his battles and in his speed to the journey the many forms and the hundreds of the Treasure.

10. O Fire, let us conquer a hero-strength by the War-Horse, or let us awake to knowledge beyond men by the Word;¹ let our light shine out in the Five Nations high and inviolable like the world of the Sun.

11. Awake, O forceful Fire, one to be voiced by our lauds; for thou art he in whom the luminous seers come to perfect birth and speed on their way. O Fire, thou art the sacrifice and to thee the Horses of swiftness come there where thou shinest with light in the eternal son and in thy own home.

¹ or, wake in ourselves a strength of heroes beyond men's scope by the power of the War-Horse or by the Word;

उभयासो जातवेदः स्याम ते स्तोतारो अग्ने सूरयश्च शर्मणि ।
वस्वो रायः पुरुदन्ध्रस्य भूयसः प्रजावतः स्वपत्यस्य शग्धि नः ॥१२॥

ये स्तोतृभ्यो गोअग्रामश्वपेशसमग्ने रातिमुपसृजन्ति सूरयः ।
अस्माञ्च तांश्च प्र हि नेषि वस्य आ बृहद् वदेम विदथे सुवीराः ॥१३॥

सूक्त ३

समिद्धो अग्निर्निहितः पृथिव्यां प्रत्यङ् विश्वानि भुवनान्यस्थात्
होता पावकः प्रदिवः सुमेधा देवो देवान् यजत्वग्निरर्हन् ॥१॥

नराशंसः प्रति धामान्यञ्जन् तिल्लो दिवः प्रति मल्ला स्वर्चिः ।
घृतप्रुषा मनसा हव्यमुन्दन् मूर्धन् यज्ञस्य समनक्तु देवान् ॥२॥

ईळितो अग्ने मनसा नो अर्हन् देवान् यक्षि मानुषात् पूर्वो अद्य ।
स आ वह मरुतां शर्धो अच्युतमिन्द्रं नरो बर्हिषदं यजध्वम् ॥३॥

MANDALA TWO

12. O Fire, O God who knowest all things born, may we both abide in thy peace, those who hymn thee and the luminous seers. Be forceful for the opulence of the Treasure with the multitude of its riches and its many delights and its issue and the offspring of the Treasure.

13. When to those who hymn thee the luminous Wise set free, O Fire, the gift in whose front the Ray-Cow walks and whose form is the Horse, thou leadest us on and leadest them to a world of greater riches. Strong with the strength of the Heroes, may we voice the Vast in the coming of the knowledge.

SUKTA 3

1. The Fire that was set inward in the earth is kindled and has arisen fronting all the worlds. He has arisen the purifying Flame, the priest of the call, the wise of understanding, the Ancient of Days. Today let the Fire in the fullness of his powers, a god to the gods, do sacrifice.

2. Fire who voices the godhead, shines revealing the planes, each and each; high of ray he reveals, each and each, the triple heavens by his greatness. Let him flood the oblation with a mind that diffuses the light and manifest the gods on the head of the sacrifice.

3. O Fire, aspired to by our mind, putting forth today thy power do sacrifice to the gods, O thou who wast of old before aught that is human. Bring to us the unfallen host of the Life-Gods; and you, O Powers, sacrifice to Indra where he sits on the seat of our altar.

HYMNS TO THE MYSTIC FIRE

देव बर्हिर्धर्धमानं सुवीरं स्तीर्णं राये सुभरं वेद्यस्याम् ।
घृतेनाक्तं वसवः सीदतेवं विश्वे देवा आदित्या यज्ञियासः ॥४॥

वि श्रयन्तामुर्विया हूयमाना द्वारो देवीः सुप्रायणा नमोभिः ।
व्यचस्वतीवि प्रथन्तामजूर्या वर्णं पुनाना यशसं सुवीरम् ॥५॥

साध्वपांसि सनता न उक्षिते उषासानक्ता वय्येव रण्विते ।
तन्तुं ततं संबयन्ती समीची यज्ञस्य पेशः सुबुधे पयस्वती ॥६॥

बैव्या होतारा प्रथमा विबुष्टर ऋजु यक्षतः समृचा वपुष्टरा ।
देवान्यजन्तावृतुथा समञ्जतो नाभा पृथिव्या अधि सानुषु त्रिषु ॥७॥

सरस्वती साधयन्ती धियं न इळा देवी भारती विश्वतूतिः ।
तिलो देवीः स्वधया बहिरेदमच्छिद्रं पान्तु शरणं निषद्य ॥८॥

MANDALA TWO

4. O Godhead, strewn is the seat on this altar, the hero-guarded seat that ever grows, the seat well-packed for the riches¹ anointed with the Light. O all Gods, sit on this altar-seat, sons of the indivisible Mother, princes of the treasure, kings of sacrifice.

5. May the divine Doors swing open, wide to our call, easy of approach with our prostrations of surrender; may they stretch wide opening into vastnesses, the imperishable Doors purifying the glorious and heroic kind.

6. Milch-cows, good milkers, pouring out on us may Night and Dawn, the eternal and equal sisters, come like weaving women full of gladness, weaving out the weft that is spun, the weft of our perfected works into a shape of sacrifice.

7. The two divine Priests of the call, the first, the full in wisdom and stature, offer by the illumining Word the straight things in us; sacrificing to the Gods in season, they reveal them in light in the navel of the Earth and on the three peaks of Heaven.

8. May Saraswati effecting our thought and goddess Ila and Bharati who carries all to their goal, the three goddesses, sit on our altar-seat and guard by the self-law of things our gapless house of refuge.

¹ or, made strong to bear for the riches,

पिशङ्गरूपः सुभरो वयोधाः श्रुष्टी वीरो जायते देवकामः ।
प्रजां त्वष्टा वि प्यतु नाभिमस्मे अथा देवानामप्येतु पाथः ॥९॥

वनस्पतिरवसृजन्नुप स्थादग्निर्हविः सृदयाति प्र धीभिः ।
त्रिधा समक्तं नयतु प्रजानन्देवेभ्यो दैव्यः शमितोप हव्यम् ॥१०॥

घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्बस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥११॥

सूक्त ४

हुवे वः सुद्योत्मानं सुदृक्ति विशामग्निमतिथि सुप्रयसम् ।
मित्र इव यो दिधिषाय्यो भूदेव आदेवे जने जातवेदाः ॥१॥

MANDALA TWO

9. Soon there is born a Hero of golden-red form, an aspirant to the Godheads, a mighty bringer of riches and founder of our growth to wideness. Let the Maker of forms loosen the knot of the navel in us, let him set free the issue of our works; then let him walk on the way of the Gods.¹

10. The Plant is with us streaming out the Wine. Fire speeds the oblation by our thoughts. Let the divine Achiever of works, understanding, lead the offering triply revealed² in his light on its way to the Godheads.

11. I pour on him the running light; for the light is his native lair, he is lodged in the light, the light is his plane. According to thy self-nature, bring the Gods and fill them with rapture. O Male of the herd, carry to them our offering blessed³ with *Swāhā*.

SUKTA 4

1. I call to you the Fire with his strong delights and his splendours of light, Fire who strips all sin from us, the guest of the peoples. He becomes like a supporting friend, he becomes the God who knows all things born in the man with whom are the Gods.⁴

¹ or, let the way of the Gods come to us.

² or, triply anointed

³ or, made into *Swāhā*.

⁴ or, in all from men to the Gods.

इमं विधन्तो अपां सधस्थे द्वितादधुर्भृगवो विक्ष्वायोः ।
एष विश्वान्यभ्यस्तु भूमा देवानामग्निररतिर्जीराश्वः ॥२॥

अग्निं देवासो मानुषीषु विक्षु प्रियं धुः क्षेप्यन्तो न मित्रम् ।
स दीदयदुशतीरुर्म्या आ वक्षाय्यो यो वास्वते वम आ ॥३॥

अस्य रण्वा स्वस्येव पुष्टिः संवृष्टिरस्य हियानस्य वक्षोः ।
वि यो भरिभ्रदोषधीषु जिह्वामत्यो न रथ्यो दोषवीति वारान् ॥४॥

आ यन्मे अभ्वं वनदः पनन्तोशिग्भ्यो नामिमीत वर्णम् ।
स चित्रेण चिकित्ते रंसु भासा जुजुर्वी यो मुहुरा युवा भूत् ॥५॥

आ यो वना तातुषाणो न भाति वार्णं पथा रथ्येव स्वानीत् ।
कृष्णाध्वा तपू रण्वश्चिकेत द्यौरिव स्मयमानो नभोभिः ॥६॥

स यो व्यस्थादभि वक्षदुर्वी पशुर्नेति स्वयुरगोपाः ।
अग्निः शोचिर्ष्मा अतसान्युष्णन् कृष्णव्यथिरस्ववयन्न भूम ॥७॥

2. The Bhrigus worshipping in the session of the Waters set him a twofold Light in the peoples of Man. May he master all planes prevailing vastly, Fire the traveller of the Gods with his rapid horses.

3. As men who would settle in a home bring into it a beloved friend, the Gods have set the Fire in these human peoples. Let him illumine the desire of the billowing nights, let him be one full of discerning mind in the house for the giver of sacrifice.

4. Delightful is his growth as if one's own increase, rapturous is his vision as he gallops burning on his way. He darts about his tongue mid the growths of the forest and tosses his mane like a chariot courser.

5. When my thoughts enjoying him chant his mightiness, he shapes hue of kind as if to our desire. He awakes to knowledge in men that have the ecstasy by the rich diversity of his light; old and outworn he grows young again and again.

6. Like one who thirsts he lifts his light on the forests; his roar is like the cry of waters on their path, he neighs like a chariot war-horse. Black is his trail, burning his heat; he is full of rapture and awakes to knowledge: he is like Father Heaven smiling with his starry spaces.

7. He starts on his journey to burn through all wide earth and moves like a beast that wanders at will and has no keeper; Fire with his blazing light and his black affliction assails the dry trunks with his heat as if he tasted the vastness.

नू ते पूर्वस्यावसो अधीतौ तृतीये विदथे मन्म शंसि ।
अस्मे अग्ने संयद्वीरं बृहन्तं क्षुमन्तं वाजं स्वपत्यं रयि वाः ॥८॥

त्वया यथा गृत्समदासो अग्ने गुहा वन्वन्त उपरां अभि व्युः ।
सुवीरासो अभिमातिषाहः स्मत्सूरिभ्यो गृणते तद्वयो धाः ॥९॥

सूक्त ५

होताजनिष्ट चेतनः पिता पितृभ्य ऊतये ।
प्रयक्षञ्जेन्यं वसु शकेम वाजिनो यमम् ॥१॥

आ यस्मिन्सप्त रश्मयस्तता यज्ञस्य नेतरि ।
मनुष्वद्वैव्यमष्टमं पोता विश्वं तद्विन्वति ॥२॥

वधन्वे वा यदीमनु वोचद् ब्रह्माणि वेरु तत् ।
परि विश्वानि काव्या नेमिश्चक्रमिवाभवत् ॥३॥

MANDALA TWO

8. Now in our mind's return on thy former safeguarding, our thought has been spoken in the third session of the knowledge. O Fire, give us the treasure with its children; give us a vast and opulent plenitude where the heroes assemble.

9. To the luminous Wise Ones and to him who voices thee, O Fire, be the founder of their growth and expansion, that the Gritsamadas strong with the strength of the Heroes and overcoming the hostile forces may conquer the higher worlds by thy force and take delight of¹ the secret inner spaces.

SUKTA 5

1. A conscious Priest of the call is born to us; a father is born to his fathers for their safeguard. May we avail to achieve by sacrifice the wealth that is for the victor,² and to rein the Horse of swiftness.

2. The seven rays are extended in this leader of sacrifice; there is a divine eighth that carries with it the human. The Priest of the purification takes possession of³ That All.

3. When a man has firmly established this Fire, he echoes the Words of knowledge and comes to That:⁴ for he embraces all seer-wisdoms as the rim surrounds a wheel.

¹ or, the wealth that has to be conquered,

² or, travels to (reaches).

⁴ or, and comes to know:

साकं हि शुचिना शुचिः प्रशास्ता ऋतुनाजनि ।
विद्वां अस्य व्रता ध्रुवा वया इवानु रोहते ॥४॥

ता अस्य वर्णमायुवो नेष्टुः सचन्त धेनवः ।
कुवित्सिसृभ्य आ वरं स्वसारो या इदं ययुः ॥५॥

यदी मातुरूप स्वसा घृतं भरन्त्यस्थित ।
तासामध्वर्युरागतौ यवो वृष्टीव मोदते ॥६॥

स्वः स्वाय धायसे कृणुतामृत्विगृत्विजम् ।
स्तोमं यज्ञं चादरं वनेमा ररिमा वयम् ॥७॥

यथा विद्वां अरं करद्विह्वेभ्यो यजतेभ्यः ।
अयमग्ने त्वे अपि यं यज्ञं चकृमा वयम् ॥८॥

MANDALA TWO

4. Pure, the Priest of the annunciation is born along with the pure will. The man who knows the laws of his workings that are steadfast for ever, climbs them one by one like branches.

5. The milch-cows come to and cleave to the hue of Light¹ of this Priest of the lustration, the Sisters who have gone once and again to that Supreme over the three.²

6. When the sister of the Mother comes to him bringing the yield of the Light, the Priest of the pilgrim-sacrifice rejoices in her advent as a field of barley revels in the rain.

7. Himself for his own confirming let the priest of the rite create the priest; let us take joy of the laud and the sacrifice, for then it is complete,³ what we have given.⁴

8. Even as one who has the knowledge let him work out the rite for all the lords of the sacrifice. On thee, O Fire, is this sacrifice that we have made.

¹ or, the hue of kind

² the fourth world, Turiyam above the three, so called in the Rigveda *turiyam swid*.

³ or, for then it is complete, we have moved (on the way).

⁴ or, let us take full joy of the laud and the sacrifice; for we have given.

सूक्त ६

इमां मे अग्ने समिधमिमामुपसदं वनेः ।
इमा उ षु श्रुषी गिरः ॥१॥

अया ते अग्ने विषेमोज्जो नपादश्वमिष्टे
एना सूक्तेन सुजात ॥२॥

तं त्वा गीर्भिर्गिर्वणसं द्रविणस्युं द्रविणोदः ।
सपर्येम सपर्यवः ॥३॥

स बोधि सूरिर्मघवा वसुपते वसुदावन् ।
युयोध्यस्मद् द्वेषांसि ॥४॥

स नो वृष्टिं दिवस्पति स नो वाजमनवर्णम् ।
स नः सहस्रिणीरिषः ॥५॥

ईळानायावस्यवे यविष्ठ दूत नो गिरा ।
यजिष्ठ होतरा गहि ॥६॥

MANDALA TWO

SUKTA 6

1. O Fire, mayst thou rejoice in the fuel I bring thee, rejoice in my session of sacrifice. Deeply lend ear to my words.

2. O Fire, who art brought to perfect birth, Child of Energy, Impeller of the Horse, we would worship thee with this oblation, we would worship thee with this Word well-spoken.

3. We would wait with our Words on thy joy in the Word; O Treasure-giver, we would wait on the seeker of the Treasure. Let us serve thee, all whose desire is thy service.

4. O Wealth-Lord, Wealth-giver, awake, a seer and a Master of Treasures; put away from us the things that are hostile.

5. For us, O Fire, the Rain of Heaven around us! for us, O Fire, the wealth immovable,¹ for us, O Fire, the impulsions that bring their thousands.

6. O Messenger, O youngest Power, come at our word for him who aspires to thee and craves for thy safeguard; arrive, O Priest of the call, strong for sacrifice.

or, free from all littleness,

अन्तर्हृग्न ईयसे विद्वान् जन्मोभया कवे ।
वृतो जन्येव मित्र्यः ॥७॥

स विद्वान् आ च पिप्रयो यक्षि चिकित्वा आनुषक् ।
आ चास्मिन्त्सत्सि बर्हिषि ॥८॥

सूक्त ७

श्रेष्ठं यविष्ठ भारताग्न द्युमन्तमा भर ।
वसो पुरुस्पृहं रयिम् ॥१॥

मा नो अरातिरीशत देवस्य मर्त्यस्य च ।
पृषि तस्या उत द्विषः ॥२॥

विश्वा उत त्वया वयं धारा उदन्या इव ।
अति गाहेमहि द्विषः ॥३॥

शुचिः पावक बन्धोऽग्ने बृहद्वि रोचसे ।
त्वं घृतेभिराहुतः ॥४॥

त्वं नो असि भारताग्ने वशाभिरुक्षभिः ।
अष्टापदीभिराहुतः ॥५॥

MANDALA TWO

7. O Fire, O seer, thou movest within having knowledge of both the Births;¹ thou art like a messenger from a friendly people.²

*8. Come with thy knowledge, O Conscious Fire, and fill us; perform the unbroken order of the sacrifice. Take thy seat on the sacred grass of our altar.

SUKTA 7

1. O Fire, O Youngest Power! Fire of the Bringers, Prince of the Treasure, bring to us a wealth, the best, made all of light and packed with our many desires.

2. Let not the Force that wars against us master the God and the mortal;³ carry us beyond that hostile power.

3. And so by thee may we plunge and pass beyond all hostile forces as through streams of rushing water.

4. O cleansing Fire, thou art pure and adorable; vast is the beauty of thy light fed with the charities.

5. O Fire of the Bringers, thou art called by⁴ our bulls and our heifers and by our eight-footed Kine.⁵

¹ or, as one who has knowledge between both births;

² or, like a friendly universal messenger.

³ or, against us, God and mortal, overmaster us;

⁴ or, fed with

⁵ or, by our bulls and by our barren and pregnant kine. *ashtāpādi* literally eight-footed.

ब्रह्मः सर्पिरासुतिः प्रत्नो होता वरेण्यः ।
सहस्रस्युग्रो अबभूतः ॥६॥

सूक्त ८

वाजयन्निव नू रथान्योगां अग्नेरुप स्तुहि ।
यशस्तमस्य मीळ्हृषः ॥१॥

यः सुनीथो ददाशुषेऽजुर्यो जरयन्नरिम् ।
चारुप्रतीक आहुतः ॥२॥

य उ श्रिया दमेष्वा दोषोषसि प्रशस्यते ।
यस्य व्रतं न मीयते ॥३॥

आ यः स्वर्णं भानुना चित्रो विभात्यर्चिषा ।
अञ्जानो अजरैरभि ॥४॥

अश्रिमन् स्वराज्यमग्निमुक्थानि वावृषुः ।
विश्वे अधि श्रियो दधे ॥५॥

MANDALA TWO

6. This is the eater of the Tree for whom is poured the running butter of the Light; this is the Desirable, the ancient, the Priest of the call, the Wonderful, the son of Force.

SUKTA 8

1. As if to replenish¹ him chant now the chariots of Fire and his yokings, Fire the lavish and glorious God-head.

2. He brings his perfect leading to the man who has given; he is invulnerable and wears out with wounds the foe. Fair is the front of him fed with the offerings.

3. He is voiced in his glory and beauty at dusk and dawn in our homes. Never impaired is the law of his working.

4. He shines rich with diverse lustres like the heavens of the Sun² in his illumining splendour, shines wide with his ray, putting forth on us a revealing light with his ageless fires.

5. Our words have made the Fire to grow, made the Traveller to grow in the way of self-empire; he holds in himself all glory and beauty.

¹ or, as one seeking for plenitude

² or, like the Sun

HYMNS TO THE MYSTIC FIRE

अग्नेरिन्द्रस्य सोमस्य देवानामूतिभिर्वयम् ।
अरिष्यन्तः सचेमह्यभि ष्याम पृतन्यतः ॥६॥

सूक्त ९

नि होता होतृषवने विद्वानस्त्वेषो दीर्घिवाँ असदत्सुदक्षः ।
अदब्धन्नतप्रमतिर्वसिष्ठः सहस्रंभरः शुचिजिह्वो अग्निः ॥१॥

त्वं दूतस्त्वम् नः परस्यास्त्वं वस्य आ वृषभ प्रणेता ।
अग्ने तोकस्य नस्तने तनूनामप्रयुच्छन्दीद्यद्वोधि गोपाः ॥२॥

विधेम ते परमे जन्ममग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥३॥

अग्ने यजस्व हविषा यजीयाञ्छृष्टी देष्णमभि गृणीहि राधः ।
त्वं ह्यसि रयिपती रयीणां त्वं शुक्रस्य वधसो मनोता ॥४॥

MANDALA TWO

6. May we cleave to the safeguardings of the Fire and Soma and Indra and of the Gods, meeting with no hurt overcome those that are embattled against us.

SUKTA 9

1. The priest of the call has taken his seat in the house of his priesthood; he is ablaze with light and vivid in radiance, he is full of knowledge and perfect in judgment. He has a mind of wisdom whose workings are invincible and is most rich in treasures: Fire with his tongue of purity is a bringer of the thousand.

2. Thou art the Messenger, thou art our protector who takest us to the other side; O Bull of the herds, thou art our leader on the way to a world of greater riches. For the shaping of the Son and the building of the bodies¹ awake in thy light, a guardian, and turn not from thy work, O Fire.

3. May we worship thee in thy supreme Birth, O Fire; may we worship thee with our chants in the world of thy lower session: I adore with sacrifice thy native lair from which thou hast arisen. The offerings have been cast into thee when thou wert kindled and ablaze.

4. O Fire, be strong for sacrifice, do worship with my oblation; swiftly voice my thought towards the gift of the Treasure. For thou art the wealth-master who hast power over the riches, thou art the thinker of the brilliant Word.

¹ or, in the offspring of the son of our bodies

उभयं ते न क्षीयते वसव्यं दिवेदिवे जायमानस्य वस्म ।
कृधि क्षुमन्तं जरितारमग्ने कृधि पतिं स्वपत्यस्य रायः ॥५॥

सैनानीकेन सुविदत्रो अस्मे यष्टा देवां आयजिष्ठः स्वस्ति ।
अदब्धो गोपा उत नः परस्या अग्ने क्षुमदुत रेवहिदीहि ॥६॥

सूक्त १०

जोहूत्रो अग्निः प्रथमः पितेवेळस्पदे मनुषा यत्समिद्धः ।
श्रियं वसानो अमृतो विचेता मर्मजेन्यः श्रवस्यः स वाजी ॥१॥

श्रूया अग्निश्चित्रभानुह्वं मे विश्वाभिर्गीभिरमृतो विचेताः ।
इयावा रथं वहतो रोहिता वोतारुषाह चक्रे विभृत्रः ॥२॥

MANDALA TWO

5. Both kinds of wealth are thine, O potent Godhead and because thou art born from day to day, neither can waste and perish. O Fire, make thy adorer one full of possessions; make him a master of the Treasure and of wealth rich in progeny.

6. O Fire, shine forth with this force¹ of thine in us, one perfect in knowledge, one who worships the Gods and is strong for sacrifice. Be our indomitable guardian and our protector to take us to the other side; flame in us with thy light, flame in us with thy opulence.

SUKTA 10

1. Fire is to us as our first father and to him must rise our call when he is kindled by man in the seat of his aspiration. He puts on glory and beauty like a robe; he is our Horse of swiftness full of inspiration to be groomed by us, he is the immortal wide in knowledge.

2. May Fire in the rich diversity of his lights, the immortal wide in knowledge, hearken to my cry in all its words. Two tawny horses bear him or two that are red or ruddy in glow: Oh, one widely borne has been created.

¹ or, form

उत्तानायामजनयन्त्सुषूतं भुवदग्निः पुरुपेशासु गर्भः ।
शिरिणायां धिदवस्तुना महोभिरपरीवृतो वसति प्रचेताः ॥३॥

जिघर्म्यग्निं हविषा घृतेन प्रतिक्रियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं बुशानम् ॥४॥

आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यधीः स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥५॥

ज्ञेया भागं सहसानो वरेण त्वादूतासो मनुवद्वेम ।
अनूनमग्निं जुह्वा वचस्या मधुपृथं धनसा जोहवीमि ॥६॥

MANDALA TWO

3. They have given him birth in one laid supine who with happy delivery bore him; the Fire became a child in mothers of many forms. This thinker and knower by the greatness of his lights dwells¹ even in the destroying Night unenveloped by the darkness.

4. I anoint the Fire with my oblation of light, where he dwells fronting all the worlds; wide in his horizontal expansion and vast, he is most open and manifest by all he has fed on, seen in the impetuosity of his force.²

5. I anoint him where he moves fronting all things on every side; let him rejoice in That with a mind³ that withholds not the riches. None can touch the body of the Fire where he plays in his desire of the hues of light⁴ in his strong and glorious beauty.

6. Mayst thou take knowledge of thy portion putting forth thy force with thy supreme flame; may we speak as the thinking human being with thee for Messenger. I am one who would conquer the Treasure and I call to the Fire with my power of speech and my flame of offering, Fire in whom is no insufficiency, and he brings to us the touch of the sweetness.⁵

¹ or, shines

² or, in the violence of his rapture.

³ or, with a mind without the will to injure.

⁴ or, with his desire-waking hue

⁵ or, he fills us with the wine of sweetness.

MANDALA THREE

गाथिनो विश्वामित्रः

सूक्तं १

सोमस्य मा तवसं वक्ष्यग्ने वह्नि चकर्थं विदथे यजध्वं ।
देवां अच्छा दीद्यद् युञ्जे अद्रि शमाये अग्ने तन्वं जुषस्व ॥१॥

प्राञ्चं यज्ञं चकृम वर्षतां गीः समिद्धिरग्निं नमसा बुवस्यन् ।
दिवः शशासुर्विदथा कवीनां गृत्साय चित् तवसे गातुमीषुः ॥२॥

मयो वधे मेधिरः पूतवक्षो दिवः सुबन्धुर्जनुषा पृथिव्याः ।
अविन्दन्नु दर्शतमप्स्वन्तर्देवासो अग्निमपसि स्वसृणाम् ॥३॥

अवर्षयन्सुभगं सप्त यद्वीः श्वेतं जज्ञानमदधं महित्वा ।
शिशुं न जातमभ्यादरश्वा देवासो अग्निं जनिमन् वपुष्यन् ॥४॥

GATHINA VISHWAMITRA

SUKTA 1

1. Bear me that I may be strong to hold the wine, O Fire, for thou hast made me a carrier flame of sacrifice in the getting of knowledge: I shine towards the gods, I put the stone to its work, I accomplish the labour;¹ O Fire, take delight in my body.

2. We have made the sacrifice with its forward movement, may the word increase in us; with the fuel, with the obeisance they have set the Fire to its work. The heavens have declared the discoveries of knowledge of the seers and they have willed a path for the strong and wise.

3. Full of understanding, pure in discernment, close kin from his birth to earth and heaven he has founded the Bliss. The gods discovered the seeing Fire within in the waters, in the work of the sisters.

4. The seven mighty rivers increased the blissful flame,² white in his birth, ruddy glowing in his mightiness: the Mares went up to him as to a new-born child; the gods gave body to Agni in his birth.

¹ or, I attain to the peace;

² or, increased him in his beauty,

शुक्लेभिरङ्गै रज आततन्वान् ऋतुं पुनानः कविभिः पवित्रैः ।
शोचिर्बसानः पर्यायुरपां श्रियो मिसीते बृहतीरनूनाः ॥५॥

बभ्राजा सीमनवतीरवस्था दिवो यज्ञीरवसाना अनग्नाः ।
सना अत्र युवतयः सयोनीरेकं गर्भं वधिरे सप्त बाणीः ॥६॥

स्तीर्णा अस्य संहतो विश्वरूपा घृतस्य योनौ स्रवणे मधूनाम् ।
अस्युरत्र घेनवः पिन्वमाना महो वस्मस्य मातरा समीची ॥७॥

बभ्राणः सूनो सहसो व्यष्टौद् वधानः शुक्ला रभसा वपूषि ।
इचोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावुषे काव्येन ॥८॥

पितुश्चिवृषर्जनुषा विवेद व्यस्य धारा असृजद् वि घेनाः ।
गुहा चरन्तं सखिभिः शिवेभिर्दिवो यज्ञीभिर्न गुहा बभूव ॥९॥

MANDALA THREE

5. With his bright limbs he has built wide the mid world purifying the will by his pure seer-powers; wearing light like a robe around the life of the waters he forms his glories vast and ample.

6. He moved all round the seven mighty Ones of heaven: undevouring, inviolate, neither were they clothed nor were they naked: here young and eternal in one native home the seven Voices held in their womb the one Child.

7. Wide-strewn, compact, taking universal forms are his energies in the womb of the light, in the streaming of the sweetnesses: here the milch-cows stand nourished and growing; two great and equal companions¹ are the mothers of the Doer of works.

8. Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom.

9. At his birth he discovered the teat of abundance of the Father, he loosed forth wide his streams, wide his nourishing rivers;² he discovered him moving in the secrecy with his helpful comrades, with the mighty Rivers of Heaven, but himself became not secret in the cave.

¹ or, vast and whole

² or, he loosed forth the milch-cows;

पितुश्च गर्भं जनितुश्च बभ्रे पूर्वैरेको अधयत्पीप्यानाः ।
वृष्णे सपत्नी शुचये सबन्धू उभे अस्मै मनुष्ये नि पाहि ॥१०॥

उरौ महौ अनिबाधे ववर्धाऽऽपो अग्नि यज्ञसः सं हि पूर्वीः ।
ऋतस्य योनावशयद् वमूना जामीनामग्निरपसि स्वसृणाम् ॥११॥

अक्रो न बभ्रिः समित्ये महीनां विदृक्षेयः सूनवे भाऋजीकः ।
उदुस्त्रिया जनिता यो जजानाऽपां गर्भो नृतमो यद्भो अग्निः ॥१२॥

अपां गर्भं दर्शतमोषधीनां वना जजान सुभगा विरूपम् ।
देवासश्चिन्मनसा सं हि जग्मुः पनिष्ठं जातं तवसं दुवस्यन् ॥१३॥

बृहन्त इद् भानवो भाऋजीकमग्निं सचन्त विष्टुतो न शुक्राः ।
गुहेव वृद्धं सदसि स्वे अन्तरपार ऊर्वे अमृतं कुहानाः ॥१४॥

10. He carried the child of the father who begot him; one, he sucked the milk of many who nourished him with their overflowing. Two who have one lord and kinsman, for this pure male of the herds guard both in the human being.

11. Vast was he in the unobstructed wideness and grew, for the waters many and glorious fed the flame; in the native seat of the Truth the Fire lay down and made his home, in the work of the companions, the sisters.

12. Like a height¹ upbearing all in the meeting of the great waters, eager for vision for the Son, straight in his lustres, he is the Father who begot the shining Ray-herds, the child of the Waters, the most strong and mighty Fire.

13. One desirable and blissful gave birth to him in many forms, a visioned child of the waters and a child of the growths of earth: the gods too met with the Mind the Fire, strong at his birth and powerful to act² and set him to his work.

14. Vast sun blazings cleave like brilliant lightnings to this Fire, straight in his lustres, growing as in a secret cave within in his own home in the shoreless wideness, and they draw the milk of immortality.

¹ or, like one moving and upbearing all

² or, most admirable

ईळे च त्वा यजमानो हविर्भिरीळे सस्त्रित्वं सुमतिं निकामः ।
देवैरवो मिमीहि सं जरित्रे रक्षा च नो दम्येभिरनीकैः ॥१५॥

उपक्षेतारस्तव सुप्रणीतेऽग्ने विश्वानि धन्या दधानाः ।
सुरेतसा श्रवसा तुञ्जमाना अभि ध्याम पुतनायूरदेवान् ॥१६॥

आ देवानामभवः केतुरग्ने मन्द्रो विश्वानि काव्यानि विद्वान् ।
प्रति मर्ता अवासयो दमूना अनु देवान् रथिरो यासि साधन् ॥१७॥

नि दुरोणे अमृतो मर्त्यानां राजा ससाद विदथानि साधन् ।
घृतप्रतीक उर्विया व्यष्टौदग्निर्विश्वानि काव्यानि विद्वान् ॥१८॥

आ नो गहि सल्येभिः शिवेभिर्महान् महीभिरुतिभिः सरण्यन् ।
अस्मे रयि बहुलं संतरुत्रं सुवाचं भागं यशसं कृषी नः ॥१९॥

MANDALA THREE

15. Making sacrifice with my offerings for thee I pray, and pray for thy friendship and true-mindedness with an utter desire. Fashion with the Gods protection for thy adorer and guard us with thy flame forces that dwell in the house.

16. We who come to thee to dwell with thee in thy home, O perfect leader of the way, holding¹ all opulent things, may we, overflowing them with the full stream of inspiration, overwhelm the hostile army of the undivine powers.

17. O Fire, thou becomest in us the rapturous ray of intuition of the gods that knows all seer-wisdoms; established in thy home thou settlest mortals in that dwelling-place, as their charioteer achieving their aim thou journeyest in the wake of the gods.

18. In the gated house of mortals the immortal sat as King accomplishing the things of knowledge: the Fire shone out in his wideness with his luminous front, knower of all seer-wisdoms.

19. Come to us in a rapid approach with thy happy befriendings, mighty, come with thy mighty protectings; in us the abundance of the delivering riches, for us our glorious high-worded portion create.

or, smiting

एता ते अग्ने जनिमा सनानि प्र पूर्याय नूतनानि वोचम् ।
महान्ति वृष्णे सवना कृतेमा जन्मन्जन्मन् निहितो जातवेदाः ॥२०॥

जन्मन्जन्मन् निहितो जातवेदा विश्वामित्रेभिरिध्यते अजस्रः ।
तस्य वयं सुमतौ यज्ञियस्याऽपि भद्रे सौमनसे स्याम ॥२१॥

इमं यज्ञं सहसावन् त्वं नो देवत्रा धेहि सुकृतो रराणः ।
प्र यंसि होतर्बृहतीरिषो नोऽग्ने महि द्रविणमा यजस्व ॥२२॥

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥२३॥

सूक्त २

वैश्वानराय धिषणामृतावृषे घृतं न प्रतमग्नये जनाससि ।
द्विता होतारं मनुषश्च वाघतो धिया रथं न कुलिशः समुष्वति ॥१॥

20. O Fire, these are thy eternal births which I have declared to thee, ever new births for the ancient flame: great are the offerings of the Wine we have made for the mighty one. He is the knower of all births set within in birth and birth.

21. The knower of all births set within in birth and birth is kindled by Vishwamitra, an unceasing flame; in the true thinking of this lord of sacrifice, in a happy right-mindedness may we abide.

22. O forceful god, O strong will, establish this sacrifice of ours in the gods and take in it thy delight: O priest of the call, extend to us the vast impulsions; O Fire, bring to us by sacrifice the great Treasure.

23. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 2

1. We create an understanding like pure light for the Fire that makes the Truth to grow, for the universal godhead. The priests of the word fashion twofold by the thought of the human being² this priest of the call, as the saw carves a chariot, and join him into a whole.

¹ or, himself a begetter

² or, the human priest of the word by their thought

स रोचयज्जनुषा रोदसी उभे स मात्रोरभवत् पुत्र ईडधः ।
हृष्यवाळग्निरजरश्चनोहितो ब्रूळभो विशामतिरिचिभावसुः ॥२॥

कृत्वा दक्षस्य तरुषो विधर्मणि देवासो अग्निं जनयन्त चित्तिभिः ।
रुचानं भानुना ज्योतिषा महामत्स्यं न वाजं सनिष्यन्नप ब्रुवे ॥३॥

आ मन्त्रस्य सनिष्यन्तो वरेण्यं वृणीमहे अह्वयं वाजमृग्मियम् ।
रातिं भृगूणामुशिजं कविक्रतुमग्निं राजन्तं दिव्येन शोचिषा ॥४॥

अग्निं सुम्नाय दधिरे पुरो जना वाजश्रवसमिह वृक्षतर्बहिषः ।
यतन्नृचः सुरुचं विश्वदेव्यं रुद्रं यज्ञानां साधविष्टिमपसाम् ॥५॥

पावकशोचे तव हि क्षयं परि होतर्यज्ञेषु वृक्षतर्बहिषो नरः ।
अग्ने ब्रुव इच्छमानास आप्यमुपासते ब्रावणं धेहि तेभ्यः ॥६॥

MANDALA THREE

2. He from his birth illumined both the firmaments, he became the desirable son of the Father and Mother. The ageless and inviolable Fire, firmly founded in bliss, with his riches of the Light, is the carrier of offering and the guest of the peoples.

3. By the will, in the order and law of a delivering discernment, the gods brought the Fire into being by their perceptions of the Knowledge. In his greatness shining forth with his blazing light I invoke him as the Horse so that I may conquer the plenitude.

4. To conquer the supreme bliss of the rapturous godhead, the undeviating plenitude full of the word of illumination, we accept the gift of the Flame-Seers,¹ the Fire that aspires, the Seer-Will shining with heavenly light.

5. Having gathered the sacred grass, stretching out the ladle of offering, men have set here in their front the Fire for the happiness, in his plenitude of inspiration, the Violent, the universal in godhead, the bright and beautiful, one who accomplishes the seekings of sacrifice of the doers of the works.

6. O Fire, O purifying light, O priest of the call, men in their sacrifices having gathered the sacred grass, desiring the work, sit around thy house which we must obtain as ours; found for them the Treasure.

or, the Bhrigus

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥७॥

नमस्यत हव्यवार्ति स्वध्वरं दुवस्यत दम्यं जातवेदसम् ।
रथीर्धृतस्य बृहतो विचर्षणिरग्निर्देवानामभवत् पुरोहितः ॥८॥

तिस्त्रो यज्ञस्य समिधः परिज्मनोज्जनेरपुनस्तुशिजो अमृत्यवः ।
तासामेकामदधुर्मर्त्ये भुजमु लोकमु द्वे उप जामिमीयतुः ॥९॥

विशां कविं विशर्पति मानुषीरिषः सं सीमकृष्वन् त्वर्धिति न तेजसे ।
स उद्धतो निवतो याति वेविषत् स गर्भमेषु भुवनेषु दीधरत् ॥१०॥

स जिन्यते जठरेषु प्रजज्ञिवान् वृषा चित्रेषु नानदन्न सिंहः ।
वैश्वानरः पृथुपाजा अमर्त्यो वसु रत्ना दयमानो वि वाशुषे ॥११॥

वैश्वानरः प्रतनया नाकमारुहद् विवस्पृष्ठं भन्वमानः सुमन्मभिः ।
स पूर्ववज्जनयञ्जन्तवे धनं समानमज्मं पर्येति जागृविः ॥१२॥

MANDALA THREE

7. He filled the two firmaments, he filled the vast sun-world, when he was born and held by the doers of the work. He is led around for the pilgrim sacrifice, the Seer founded in the Bliss, as the Horse for the conquest of the plenitude.

8. Bow down to the giver of the offering, set to his work the perfect in the pilgrim rite, the knower of all the births who dwells in the house: for he is the all-seeing charioteer of the vast Truth, the Fire has become the priest of the gods set in front.

9. Triple is the fuel of the mighty and pervading Fire purified by the aspiring immortals; one of three they have set in the mortal the fuel of the enjoyment, two have gone to that companion world.

10. This seer and lord of creatures human impulsions have perfected everywhere like an axe for sharpness. He goes overrunning the high and the low places; he holds the child born in these worlds.

11. The male of the herds has been born in different wombs and he stirs abroad like a roaring lion, the universal godhead, the immortal wide in his might bestowing the riches and the ecstasies on the offerer of sacrifice.

12. Universal godhead as in the ancient days has ascended glad by high thoughts to the firmament, to the back of heaven, even as of old he creates the riches for the creature born; wakeful he travels ever over the same field of movement.

ऋतावानं यज्ञियं विप्रमुक्थ्यमा यं बधे मातरिश्वा दिवि क्षयम् ।
तं चित्रयामं हरिकेशमीमहे सुदीतिमग्निं सुविताय नव्यसे ॥१३॥

शुचिं न यामन्निषिरं स्वर्बुधं केतुं दिवो रोचनस्थामुषर्बुधम् ।
अग्निं मूर्धानं दिवो अप्रतिष्कृतं तमीमहे नमसा वाजिनं बृहत् ॥१४॥

मन्द्रं होतारं शुचिमद्वयाबिनं बभूवसमुक्थ्यं विश्वचर्षणिम् ।
रथं न चित्रं वपुषाय दर्शतं मनुहितं सदमिद् राय ईमहे ॥१५॥

सूक्त ३

वैश्वानराय पृथुपाजसे विपो रत्ना विधन्त धरुणेषु गातवे ।
अग्निर्हि देवा अमृतो ब्रुवस्यत्यथा धर्माणि सनता न ब्रुवुषत् ॥१॥

MANDALA THREE

13. The sacrificial Fire whose home is in heaven and who possesses the Truth, the illumined seer with his utterance of the word whom life that grows here in the mother has set him with his diverse journeying, his tawny hair of flame we desire, the deep thinking Fire for a new and happy movement.

14. Pure-bright, rapid of impulsion in his journeying, Fire that looks upon the sun-world, heaven's ray of intuition, standing in the luminous planes, waking in the Dawn, Fire, head of heaven, whom no darkness can cover, him we desire with obeisance of surrender, the Fire of the plenitudes who is the Vast.

15. The pure and rapturous priest of the call in whom is no duality, the dweller in the house, the speaker of the word, the all-seeing, the visioned Fire set in the thinking human being who is like a many-hued chariot in his embodiment, him ever we desire and his riches.

SUKTA 3

1. For the universal godhead, wide in his might, his illuminations¹ create the ecstasies to make a path on the foundations of things: because the immortal Fire sets the gods to their work none can corrupt the eternal Laws.

¹ or, the illumined Ones

अन्तर्दूतो रोदसी दस्म ईयते होता निषत्तो मनुषः पुरोहितः ।
क्षयं बृहन्तं परि भूषति द्युभिर्देवेभिरग्निरिषितो धियावसुः ॥२॥

केतुं यज्ञानां विदथस्य साधनं विप्रासो अग्निं महयन्त चित्तिभिः ।
अपांसि यस्मिन्नधि संदधुर्गिरस्तस्मिन्सुम्नानि यजमान आ चके ॥३॥

पिता यज्ञानामसुरो विपश्चितां विमानमग्निर्वयुनं च वाधताम् ।
आ विवेश रोदसी भूरिवर्षसा पुरुप्रियो भन्दते धामभिः कविः ॥४॥

चन्द्रमग्निं चन्द्ररथं हरिव्रतं वैश्वानरमप्सुषदं स्वविदम् ।
विगाहं तूणि तविषीभिरावृतं भूणि देवास इह सुश्रियं दधुः ॥५॥

अग्निर्देवेभिर्मनुषश्च जन्तुभिस्तन्वानो यज्ञं पुरुपेशसं धिया ।
रथीरन्तरीयते साधदिष्टिभिर्जीरो दमूना अभिशस्तिचातनः ॥६॥

MANDALA THREE

2. He travels as the Messenger between earth and heaven, the doer of works, man's priest of the call, seated within him, the vicar set in his front; with his light he envelops the Vast Home, the Fire missioned by the gods, rich with the Thought.

3. Ray of intuition of their sacrifices, effective means of the finding of knowledge, the illumined seers' greatened the Fire by their awakenings to Wisdom; the Fire in whom his words have built into a harmony his works, in him the doer of sacrifice desires the things of his happiness.

4. The Fire is the father of sacrifice, the Mighty Lord of the wise, he is the measure and the manifestation of knowledge for the priests of the word: he enters into earth and heaven with his manifold shape, many delightful things are in him, he is the seer who has gladness of all the planes.

5. The gods have set in this world in his beauty and glory the delightful Fire, with his chariot of delight, luminous in the way of his workings, the universal god-head, who is seated in the waters, who is the discoverer of the sun-world, who enters into the depths and is swift to cross beyond, who is rapt in his might, who bears in himself all things.

6. The Fire with the gods and creatures born builds by the thought of man the sacrifice in its many forms, he moves between earth and heaven as their charioteer bearing them to the achievement of their desires; he is the swift in motion and he is a dweller in the house who drives off every assailant.

अग्ने जरस्व स्वपत्य आयुन्यूजा पिन्वस्व सभिषो दिदीहि नः ।
वयांसि जिन्व बृहतश्च जागृष उशिग्देवानामसि सुक्तुर्विषाम् ॥७॥

विश्वर्षति यत्नमतिथिं नरः सदा यन्तारं धीनामुशिजं च वाघताम् ।
अध्वराणां चेतनं जातवेदसं प्र शंसन्ति नमसा जूतिभिर्वृषे ॥८॥

विभावा देवः सुरणः परि क्षितीरग्निर्बभूव शवसा सुमव्रथः ।
तस्य व्रतानि भूरिपोषिणो वयमुप भूषेम वम आ सुवृक्तिभिः ॥९॥

वैश्वानर तव धामान्या चके येभिः स्वविदभवो विचक्षण ।
जात आपृणो भुवनानि रोदसी अग्ने ता विश्वा परिभूरसि त्मना ॥१०॥

वैश्वानरस्य वंसनाभ्यो बृहदरिणावेकः स्वपस्यया कविः ।
उभा पितरा मह्यन्नजायताग्निर्वापापृथिवी भूरिरेतसा ॥११॥

MANDALA THREE

7. O Fire, come near to us in a life rich with offspring, nourish us with energy, illumine our impulsions, animate in us the expanding powers of the Vast, O wakeful flame; thou art the aspirant strong in will for the gods and the illumined seers.

8. Men ever with obeisance, with swift urgings, give expression for their growth, to the knower of all births, the mighty one, the lord of the peoples, the Guest, the driver of our thoughts, the aspirant in those who speak the word, the wakener to consciousness in the pilgrim sacrifice.

9. Fire, the wide-shining godhead, joyful in his happy chariot, has enveloped in his might our abodes;¹ with complete purification may we obey² in the house the laws of work of this giver of our manifold increase.

10. O universal godhead, I desire thy lights³ by which thou becomest, O all-seeing,⁴ the knower of the sun-world: born, thou hast filled the worlds and earth and heaven, thou art there enveloping them all with thyself, O Fire.

11. Fire the One Seer by his seeking for perfect works⁵ released out of the actions⁶ of the universal godhead, the Vast: the Fire greatening both the parents, earth and heaven, was born from a mighty seed.⁷

¹ or, the worlds of our habitation;

² or, may we approach with reverence

³ or, seats or planes

⁴ or, clear-seeing

⁵ or, by his skill in works

⁶ or, detached from the actions

⁷ or, the Fire was born greatening both the parents, earth and heaven with his mighty stream.

सूक्त ४

समित्समित् सुमना बोध्यस्मे शुचाशुचा सुमतिं रासि वस्वः ।
आ देव देवान् यजथाय वक्षि सखा सखीन् त्सुमना यक्ष्यग्ने ॥१॥

यं देवासस्त्रिरहभ्रायजन्ते दिवेदिवे वरुणो मित्रो अग्निः ।
सेमं यज्ञं मधुमन्तं कृधी नस्तनूनपाद् घृतयोनिं विधन्तम् ॥२॥

प्र दीधितिर्विश्ववारा जिगाति होतारमिळः प्रथमं यजध्यै ।
अच्छा नमोभिर्वृषभं वन्दध्यै स देवान् यक्षद्विषितो यजीयान् ॥३॥

ऊर्ध्वो वां गानुरध्वरे अकार्यूर्ध्वा शोचींषि प्रस्थिता रजांसि ।
दिवो वा नाभा न्यसादि होता स्तूणीमहि देवव्यचा वि बर्हिः ॥४॥

सप्त होत्राणि मनसा वृणाना इन्वन्तो विश्वं प्रति यज्ञतेन ।
नपेशसो विदथेषु प्र जाता अभीमं यज्ञं वि चरन्त पूर्वाः ॥५॥

MANDALA THREE

· SUKTA 4

1. Aflame and again aflame in us awake with thy truth of mind, with light upon light grant us right understanding from the shining One. A god, bring the gods for the sacrifice; right-minded, a friend do sacrifice to the friends, O Fire.

2. O thou whom the gods, even Varuna, Mitra and the Fire, thrice in the day worship with sacrifice from day to day, O Son of the body, make this sacrifice of ours full of the sweetness, so that it may create the native seat of the light.

3. The Thought in which are all desirable things comes to this first and supreme priest of the call to offer our aspirations as a sacrifice, towards the mighty one to adore him with our prostrations; missioned, strong to sacrifice, may he do worship to the gods.

4. In the pilgrim sacrifice a high path for you both has been made which departs to the high lustres, the mid-worlds; the priest of the call has taken his seat in the navel-centre of heaven. We spread wide the sacred grass, a space of wideness of the gods.

5. Accepting with the mind the seven invocations, taking possession of all that is by the Truth, they went towards their goal. Many powers born in the finding of knowledge and wearing the forms of gods move abroad to this sacrifice.

आ भन्वमाने उषसा उपाके उत स्मयेते तन्वा विरूपे ।
यथा नो मित्रो वरुणो जुजोषदिन्द्रो मरुत्वां उत वा महोभिः ॥६॥

दैव्या होतारा प्रथमा न्यूञ्जे सप्त पृक्षासः स्वधया मदन्ति ।
ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥७॥

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक् तिलो देवीर्बहिरेवं सवन्तु ॥८॥

तन्नस्तुरीपमध पोषयित्नु देव त्वष्टावि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुदक्षो युक्तग्रावा जायते देवकामः ॥९॥

वनस्पतेऽव सृजोष देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥

आ याह्यग्ने समिधानो अर्वाङ्निरेण देवैः सरथं तुरेभिः ।
बहिर्न आस्तामवितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

MANDALA THREE

6. May night and dawn differently formed in their body be joined close and smile upon us in their gladness,¹ so that Mitra may take pleasure in us and Varuna or with his greatness Indra too with the life-gods.

7. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in *Swāhā*.

¹ or, may they so shine with their lights that Mitra may take pleasure in us and Varuna and Indra with the life-gods.

सूक्त ५

प्रत्यग्निरुषसश्चेकितानोऽबोधि विप्रः पदवीः कवीनाम् ।
पृथुपाजा देवयद्भिः समिद्धोऽप्य द्वारा तमसो वह्निरावः ॥१॥

प्रेद्वग्निर्वावृधे स्तोमेभिर्गीभिः स्तोतॄणां नमस्य उक्थैः ।
पूर्वांश्चतस्रं संदृशश्चकानः सं दूतो अद्यौदुषसो विरोके ॥२॥

अधाय्यग्निर्मानुषीषु विक्ष्वपां गर्भो मित्र ऋतेन साधन् ।
आ हर्यतो यजतः सान्वस्थादभूदु विप्रो हव्यो मतीनाम् ॥३॥

मित्रो अग्निर्भवति यत् समिद्धो मित्रो होता वरुणो जातवेदाः ।
मित्रो अध्वर्युरिषिरो दमना मित्रः सिन्धूनाम्त पर्वतानाम् ॥४॥

पाति प्रियं रिपो अग्रं पदं वेः पाति यत्क्षश्चरणं सूर्यस्य ।
पाति नाभा सप्तशीर्षाणिमग्निः पाति देवानामुपमादमृष्वः ॥५॥

SUKTA 5

1. The Fire is awake fronting the dawns; one illumined, he becomes aware of the paths of the seers: kindled into a wide might by the seekers of godhead, the upbearing flame opens the gates of the Darkness.

2. Ever the Fire increases by the lauds, the words of those who hymn him by their utterances, one to be adored with prostrations; the Messenger who desires the many seeings of the Truth has shone out in the wide flaming of the Dawn.

3. The Fire has been set in the human peoples, child of the Waters, the Friend who achieves by the Truth; luminous,¹ a power for sacrifice, he has risen to the summits; he has become the illumined seer who must be called by our thoughts.

4. The Fire when he has been kindled high becomes Mitra, the Friend—Mitra the priest of the call, Varuna, the knower of the births, Mitra, the friend, the priest of the pilgrim sacrifice, one rapid in his impulsions, the dweller in the house, the friend of the Rivers, the friend of the Mountains.

5. He guards from hurt the beloved² summit-seat of the being, mighty, he guards the course³ of the Sun; Fire guards in the navel-centre the seven-headed thought, sublime, he guards the ecstasy of the gods.

¹ or, beloved and adorable,

² or, delightful

³ or, movement

ऋभुश्चक्र ईडधं चारु नाम विश्वानि देवो वयुनानि विद्वान् ।
ससस्य चर्म घृतवत् पदं वेस्तदिदग्नी रक्षत्यप्रयुच्छन् ॥६॥

आ योनिमग्निर्धृतवन्तमस्थात् पृथुप्रगाणमुशन्तमुशानः ।
वीद्यानः शुचिर्ऋष्वः पावकः पुनःपुनर्मतिरा नव्यसी कः ॥७॥

सद्यो जात ओषधीभिर्ववक्षे यदी वर्धन्ति प्रस्वो घृतेन ।
आप इव प्रवता शुम्भमाना उरुष्यदग्निः पित्रोरुपस्थे ॥८॥

उदु ष्टुतः समिधा यद्भो अद्यौद् वर्ष्मन् विवो अधि नाभा पृथिव्याः ।
मित्रो अग्निरीडधो मातरिश्वाऽऽदूतो वक्षद् यजथाय देवान् ॥९॥

उदस्तम्भीत् समिधा नाकमृष्वोऽग्निर्भवन्नुत्तमो रोचनानाम् ।
यदी भृगुभ्यः परि मातरिश्वा गुहा सन्तं हव्यबाहं समीधे ॥१०॥

6. A skilful craftsman, a god knowing all the manifestations of knowledge, he forms the beautiful and desirable Name, the luminous seat of the being in the movement of the peace; that the Fire guards, not deviating from his work.

7. Desiring it as it desired him, the Fire entered into that luminous native abode wide in its approach; shining forth, pure, purifying, sublime, again and again he makes new the father and the mother.

8. Suddenly born he is carried by the growths of the earth when the mothers who bore him make him grow by the light. The Fire in the lap of the father and the mother is as one who defends the waters gliding happily¹ down a slope.

9. Lauded by us mighty he shone with his high flaming in the largeness² of heaven, in the navel-centre of earth. The Fire is Mitra the friend, the desirable one, he is life growing³ in the mother; may he as our messenger bring the gods for the sacrifice.

10. The Fire with his high flaming up-pillared, sublime, the firmament and became the highest of the luminous kingdoms,⁴ when for the flame-seers life, that grows in the mother, kindled all around the carrier of the offerings who was hidden in the Secrecy.

¹ or, gliding brightly

² or, height

³ or, life that breathes in the mother

⁴ or, highest of all lights

इळामग्ने पुरुवंसं सर्नि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सुनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

सूक्त ६

प्र कारवो मनना वच्यमाना देवद्रीचीं नयत देवयन्तः ।
दक्षिणावाङ् वाजिनी प्राच्येति हविर्भरन्त्यग्नये घृताची ॥१॥

आ रोदसी अपृणा जायमान उत प्र रिक्था अध नु प्रयज्यो ।
दिवश्चिदग्ने महिना पृथिव्या वच्यन्तां ते बह्वयः सप्तजिह्वाः ॥२॥

द्यौश्च त्वा पृथिवी यज्ञियासो नि होतारं सादयन्ते दमाय ।
यदी विशो मानुषीर्देवयन्तीः प्रयस्वतीरीळते शुक्रमर्चिः ॥३॥

महान् त्सघस्थे ध्रुव आ निषत्तोऽन्तर्द्यावा माहिने हर्यमाणः ।
आस्त्रे सपत्नी अजरे अमृक्ते सबर्दुधे उरुगायस्य धेनू ॥४॥

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 6

1. The Doers of the work, seekers of godhead, who find expression by the thought, lead it on turned godwards; full of the plenitude, luminous, carrying the Understanding, it journeys moving forwards, bringing the offering to the Fire.

2. Even in thy birth thou hast filled earth and heaven, and now thou hast exceeded them, O Flame that carriest on the sacrifice; by the greatness of earth and heaven may thy seven tongues find utterance, carriers of the word, O Fire.

3. Heaven and earth and the lords of sacrifice set thee within as the priest of the call for the house when human beings, seeking godhead, having the delight, ask for the resplendent Ray.

4. Mighty, he is seated steadfast in the world of his session, rejoicing between the two mightinesses of earth and heaven, the united wives of one wide moving lord, ageless and inviolate, the two milch-cows giving their rich yield of milk.

¹ or, himself a begetter

व्रता ते अग्ने महतो महानि तव क्रत्वा रोदसी आ ततन्थ ।
त्वं कूतो अभवो आयमानस्त्वं नेता वृषभ चर्षणीनाम् ॥५॥

ऋतस्य वा केशिना योग्याभिर्घृतस्नुवा रोहिता घुरि धिष्व ।
अथा वह देवान् देव विश्वान् त्वध्वरा कृणुहि जातवेदः ॥६॥

दिवश्चिदा ते रुचयन्त रोका उषो विभातीरनु भासि पूर्वीः
अपो यदग्न उशधग्वनेषु होतुर्मन्त्रस्य पनयन्त देवाः ॥७॥

उरौ वा ये अन्तरिक्षे मदन्ति दिवो वा ये रोचनै सन्ति देवाः ।
ऊमा वा ये सुहवासो यजत्रा आयेमिरे रथ्यो अग्ने अश्वाः ॥८॥

ऐभिरग्ने सरथं याह्यर्वाङ् नानारथं वा विभवो ह्यश्वाः ।
पत्नीवतस्त्रिंशतं त्रींश्च देवाननुष्वधमा वह मादयस्व ॥९॥

MANDALA THREE

5. Great art thou, O Fire, and great the law of thy workings, by thy will thou hast built out earth and heaven; in thy very birth thou becamest the Messenger, O mighty lord, and, thou the leader of men that see.

6. Set under the yoke with the straps of the yoking the two maned steeds of the Truth red of hue, dripping Light: thou, O God, bring all the gods; O knower of the births, make perfect the ways of the pilgrim sacrifice.

7. From heaven itself thy lights blazed forth, thou shinest in the wake of many outshinings of the Dawn¹ when, O Fire, passionately burning² in the woods, the gods set the waters³ to their work for the rapturous priest of the call.

8. The gods who take their rapture in the wide mid-world, or those who are in the luminous world of heaven, or those lords of sacrifice who are helpful and ready to the call, them thy chariot-horses have borne towards us.

9. Come down to us with them in one chariot or in many chariots for thy horses pervade and are everywhere; according to thy self-law bring here with their wives the gods thirty and three and give them to drink of the rapture.

¹ or, in the wake of many wide-shining Dawns

² or, flaming as dawn

³ *apasa* work would make a clearer sense; it would then mean "set in action the work of the rapturous priest of the call."

स होता यस्य रोवसी चिदुर्वी यज्ञं यज्ञमभि वृधे गृणीतः ।
प्राची अश्वरेव तस्थतुः सुमेके ऋतावरी ऋतजातस्य सत्ये ॥१०॥

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥११॥

सुक्त ७

प्र य आरुः शितिपृष्ठस्य धासेरा मातरा विविशुः सप्त वाणीः ।
परिक्षिता पितरा सं चरेते प्र सन्नति दीर्घमायुः प्रयक्षे ॥१॥

विवक्षसो धेनवो वृष्णो अश्वा देवीरा तस्थौ मधुमद् वहन्तीः ।
ऋतस्य त्वा सवसि क्षेमयन्तं पर्येका चरति वर्तन्ति गौः ॥२॥

आ सीमरोहत् सुयमा भवन्तीः पतिश्चिकित्वान् रयिविद् रयीणाम् ।
प्र नीलपृष्ठो अतसस्य धासेस्ता अवासयत् पुरुधप्रतीकः ॥३॥

MANDALA THREE

10. He is the priest of the call for whose growing even wide earth and heaven speak the word at sacrifice on sacrifice; facing each other, fixed like two ends of the pilgrim-way, the Truth they keep in his truth who from the Truth was born.

11. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 7

1. They who have climbed from the dark-backed foundation have entered the Father and Mother, have entered into the seven voices. The Father and Mother who dwell encompassing all move abroad and go forward to give by sacrifice long-extended the Life.

2. He reached the milch-cows that dwell in heaven, the Mares of the male, the divine rivers that carry in their flow the sweetness. The one Light moves on the way around thee when thou seekest thy dwelling in the house of the Truth.

3. On every side he ascends them and they become easy to control, he awakes to knowledge and is the lord and discoverer of the riches. Fire with his blue back and many diverse faces brings them from the ever-moving foundation to a settled dwelling.

¹ or, himself a begetter

महि त्वाष्ट्रमूर्जयन्तीरज्यं स्तभूयश्चानं वहतो वहन्ति ।
व्यङ्गोर्भिर्विद्युतानः सधस्थ एकामिव रोदसी आ विवेश ॥४॥

जानन्ति वृष्णो अरुषस्य शेवमुत ब्रध्नस्य शासने रणन्ति ।
दिवोरुचः सुरुचो रोचमाना इळा येषां गण्या माहिना गीः ॥५॥

उतो पितृभ्यां प्रविद्वानु घोषं महो महद्ब्रूयामनयन्त शूषम् ।
उक्षा ह यत्र परि धानमक्तोरनु स्वं धाम जरितुर्ववक्ष ॥६॥

अध्वर्युभिः पञ्चभिः सप्त विप्राः प्रियं रक्षन्ते निहितं पदं वेः ।
प्राञ्चो मवन्त्युक्षणो अजूर्या देवा देवानामनु हि व्रता गुः ॥७॥

देव्या होतारा प्रथमा न्यूञ्जे सप्त पूक्षासः स्वधया मवन्ति ।
ऋतं शंसन्त ऋतमित् त आहुरनु व्रतं व्रतपा दीध्यानाः ॥८॥

वृषायन्ते महे अत्याय पूर्वीर्वृष्णे चित्राय रश्मयः सुयामाः ।
देव होतर्मन्त्रतरदिचकित्वान् महो देवान् रोदसी एह वक्षि ॥९॥

MANDALA THREE

4. The rivers energised and bear his mighty force of formation firmly fixed and undecaying; he shines out wide with his limbs in the world of his session and has entered earth and heaven as if they were one.

5. They knew the bliss of the ruddy-shining bull and they rejoice in the rule of the Great One; they are the lights of heaven luminously blazing and the Word of Revelation is their mighty common speech.

6. And great by the knowledge of the great father and mother they led his strength in the wake of its proclaiming call, where the bull bears his worshipper round the hold of night towards its own seat.

7. Seven illumined seers guard by the five priests of the pilgrim-rite the beloved¹ seat of the being that is set within: moving forward the imperishable bulls take joy; the gods move according to the law of the workings of the gods.

8. I crown the two supreme Priests of the invocation. The seven pleasures take their rapture by the self-law of their nature; the Truth they express, the Truth only they speak, guardians of the law of its action according to that law they shine.

9. The many Rays well governed in their course, grow passionate for the great Horse, the many-hued Bull. O divine priest of the call, rapturous, awaking to knowledge, bring here the great gods and earth and heaven.

or, delightful

पृक्षप्रयजो ब्रविणः सुवाचः सुकेतव उषसो रेवदूषुः ।
उतो चिदग्ने महिना पृथिव्याः कृतं चिदेनः सं महे वशस्प ॥१०॥

इळामग्ने पुरुवंसं सनिं गोः शश्वत्समं हवमानाय साध ।
स्यान्नः सनुस्तनयो विजावाज्जने सा ते सुमतिर्भूत्वस्मे ॥११॥

सूक्त ९

सखायस्त्वा ववूमहे देवं मर्तास ऊतये ।
अपां नपातं सुभगं सुवीदिति सुप्रतूर्तिमनेहसम् ॥१॥

कायमानो वना त्वं यन्मातृरजगन्नपः ।
न तत् ते अग्ने प्रमृषे निवर्तनं यद् दूरे सन्निहाभवः ॥२॥

अति तृष्टं ववक्षिथायैव सुमना असि ।
प्रप्रान्ये यन्ति पर्यन्य आसते येषां सख्ये असि श्रितः ॥३॥

MANDALA THREE

10. The swift-running dawns have shone opulently bringing us our satisfactions, with their true speech, their rays of intuition. And do thou, O Fire, by the greatness of the earth cut away for the Vast even the sin that has been done.

11. O Fire, achieve at my call the Revealing Speech, the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading¹ in his birth; O Fire, may there be created in us that true thinking of thine.

SUKTA 9

1. Mortals we have chosen thee, a god, for our comrade to protect us, the Child of the Waters, full of happiness and light, victorious,² to whom no hurt can come.

2. When leaving the woods thou goest to thy mother waters, that retreat turns not to oblivion³ of thee, O Fire, for even though thou art far thou hast come into being here.

3. When thou hast carried beyond the rough ground⁴ then hast thou truth of mind: some depart,⁵ others remain seated around thee in whose comradeship thou art lodged.

¹ or, himself a begetter

² or, strong to break through,

³ or, to thy destruction,

⁴ or, beyond thirst

⁵ or, move forward,

ईयिवांसमति स्निधः शश्वतीरति सश्वतः ।
अन्वीमविन्दन् निचिरासो अद्रुहोऽप्सु सिंहमिव श्रितम् ॥४॥

ससृवांसमिव त्मनाऽग्निमित्था तिरोहितम् ।
ऐनं नयन्मातरिश्वा परावतो देवेभ्यो मथितं परि ॥५॥

तं त्वा मर्ता अगृभ्णत देवेभ्यो हव्यबाहन ।
विश्वान् यद् यज्ञां अभिपासि मानुष तव क्रत्वा यविष्ठथ ॥६॥

तद् भद्रं तव दंसना पाकाय चिच्छदयति ।
त्वां यदग्ने पशवः समासते समिद्धमपिशर्वरे ॥७॥

आ जुहोता स्वध्वरं शीरं पावकशोचिषम् ।
आशुं कृतमजिरं प्रत्नमोडघं श्रुष्टी देवं सपर्यत ॥८॥

त्रीणि शता त्री सहस्राप्यग्निं त्रिशच्च देवा नव चासपर्यन् ।
औक्षन् घृतैरस्तूणन् बहिरस्मा आबिद्धोतारं न्यसादयन्त ॥९॥

MANDALA THREE

4. When he has passed beyond the forces that make to err, beyond those that cling perpetual, the long-lasting who have no hurt have followed and found him like a lion who has taken refuge in the Waters.

5. As if one who of himself has sped away and utterly disappeared, this Fire Life growing in the mother led from the Beyond, churned out on every side, for the gods.

6. This is thou upon whom mortals have seized for the gods, O carrier of the offerings, because thou guardest all sacrifices by thy will, O Flame in man, O most youthful god!

7. O Fire, thy action covers That Bliss from the ignorant when the Animals sit together around thee, kindled against the night.

8. Offer the oblation to the Fire intense with its purifying light, who does perfectly the pilgrim-rite, the swift messenger, with his rapid pace; wait soon upon the ancient and desirable godhead.

9. Gods three thousand and three hundred and thirty and nine waited upon the Fire. They anointed him with streams of the clarity, they spread for him the seat of sacrifice, and seated him within as priest of the call.

सुक्त १०

त्वामग्ने मनीषिणः सम्राजं चर्षणीनाम् । देवं मर्तास इन्धते समध्वरे ॥१॥

त्वां यज्ञेष्वृत्विजमग्ने होतारमीळते । गोपा ऋतस्य दीविहि त्वे वमे ॥२॥

स घा यस्ते ददाशति समिधा जातवेदसे । सो अग्ने घत्ते सुवीर्यं स पुष्यति ॥३॥

स केतुरध्वराणामग्निर्देवेभिरा गमत् । अञ्जानः सप्त होतृभिर्हविष्मते ॥४॥

प्र होत्रे पूर्वं वचोऽनये भरता बृहत् । विपां ज्योतींषि बिभ्रते न वेधसे ॥५॥

अग्नि वर्धन्तु नो गिरो यतो जायत उक्थ्यः । महे वाजाय द्रविणाय वशतः ॥६॥

अग्ने यजिष्ठो अध्वरे देवान् देवयते यज । होता मन्द्रो वि राजस्यति स्निधः ॥७॥

MANDALA THREE

SUKTA 10

1. Thee, O Fire, men who have the thinking mind kindle in the sacrifice, an emperor over those who see, mortals set alight a godhead.

2. Thee, O Fire, they pray in the sacrifices as the sacrificant of the rite, the priest of the call; shine out the guardian of the Truth in thy own home.

3. He who gives to thee with the fuel, to the knower of the births, holds the hero-energy, he ever grows.

4. He is the ray of intuition in the sacrifices; may he, the Fire, come with the gods, anointed by the seven priests of oblation to him who holds the offerings.

5. Bring forward for the Fire, for the priests of the call, the vast and supreme¹ word as for the creator and me who brings the lights of illuminations.

6. May our words make the Fire to grow when he is born, the Fire that carries the utterance, visioned for the great plenitude, for the treasure.

7. O Fire, most strong to sacrifice in the pilgrim-rite, worship the gods for the seeker of the godhead; as the rapturous priest of the call thou shinest wide, beyond the forces that make us err.

¹ or, ancient word

स नः पावक दीदिहि छुमदस्मे सुवीर्यम् । भवा स्तोतृभ्यो अन्तमः स्वस्तये ॥८॥

तं त्वा विप्रा विपन्यवो जागृवांसः समिन्धते । हव्यवाहममर्त्य सहोवृधम् ॥९॥

सूक्त ११

अग्निर्होता पुरोहितोऽध्वरस्य विचर्षणिः । स वेद यज्ञमानुषक् ॥१॥

स हव्यवाळमर्त्य उशिग्वृतश्चनोहितः । अग्निर्धिया समृण्वति ॥२॥

अग्निर्धिया स चेतति केतुर्यज्ञस्य पूर्व्यः । अर्थं ह्यस्य तरणि ॥३॥

अग्निं सूनुं सनभृतं सहसो जातवेदसम् । बर्हिं देवा अकृण्वत ॥४॥

अवाभ्यः पुरएता विशामग्निमनुषीणाम् । तूर्णी रथः सदा नवः ॥५॥

8. So, do thou, O purifying Flame, kindle in us the luminous hero-energy, to those who laud thee become most close for their weal.

9. This is thou whom the illumined seers who have the light, ever wakeful, kindle, the immortal bearer of the offering, increaser of our force.

SUKTA 11

1. Fire is our all-seeing priest of the call, our vicar set in front in the pilgrim-rite; he knows the uninterrupted course of the sacrifice.

2. He is the immortal, the carrier of the offering, the aspirant, the messenger settled in the rapture; the Fire joins with our Thought.

3. Agni wakes to knowledge companioning our Thought, he is the supreme¹ ray of intuition in the sacrifice; it is he who crosses through to man's goal.

4. Fire, the Son of Force, who hears the things that are eternal,² knower of the births, the gods created as a carrier flame.

5. The inviolable who goes in front of the human peoples the Fire is a swift chariot that is ever new.

¹ or, ancient

² or, who has the inspired knowledge of things eternal,

साह्वान् विश्वा अभियुजः ऋतुर्देवानाममुक्तः । अग्निस्तुविश्वस्तमः ॥६॥

अभि प्रयांसि बाहसा वाश्वा अश्नोति मर्त्यः । क्षयं पावकशोचिषः ॥७॥

परि विश्वानि सुधिताऽग्नेरश्याम मन्मभिः । विप्रासो जातवेदसः ॥८॥

अग्ने विश्वानि वार्या वाजेषु सनिषामहे । त्वे देवास एरिरे ॥९॥

सूक्त १२

इन्द्राग्नी आ गतं सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ॥१॥

इन्द्राग्नी जरितुः सचा यज्ञो जिगाति चेतनः । अया पातमिमं सुतम् ॥२॥

इन्द्रमग्निं कविच्छवा यज्ञस्य जूत्या वृणे । ता सोमस्येह तृम्पताम् ॥३॥

तोशा वृत्रहणा हृवे सजित्वानापराजिता । इन्द्राग्नी वाजसातमा ॥४॥

MANDALA THREE

6. Overpowering all assailants the Fire is the will of the gods never crushed, filled with the multitude of his inspirations.

7. By this bringer of delights the mortal who gives, reaches and possesses the house of the purifying light.

8. May we by our thought possess around us well-established all the things of the Fire, may we be illumined seers who know all things born.¹

9. O Fire, we shall win all desirable things in thy plenitudes, in thee have moved towards us the gods.

SUKTA 12

1. O Indra, O Fire, come to the offering of the wine,—by our words your supreme desirable ether; drink of it you who are missioned by the Thought.

2. O Indra, O Fire, the conscious sacrifice journeys taking with it the worshipper: by this word drink of this offered wine.

3. I choose by the swift impulse of the sacrifice Indra and the Fire whose pleasure is in the seer; take here your content of the Soma wine.

4. The smiters, the slayers of the coverer I call, the unvanquished, the companions in victory, Indra and the Fire, most strong to win the plenitudes.

¹ or, in whom knowledge is born.

प्र वामर्चन्त्पुत्रियनो नीथाविदो जरितारः । इन्द्राग्नी इष आ वृणे ॥५॥

इन्द्राग्नी नवतिं पुरो वासपत्नीरधूनुतम् । साकमेकेन कर्मणा ॥६॥

इन्द्राग्नी अपसस्पर्युप प्र यन्ति धीतयः । ऋतस्य पथ्या अनु ॥७॥

इन्द्राग्नी तविषाणि वां सधस्थानि प्रयांसि च । युवोरप्तूर्य हितम् ॥८॥

इन्द्राग्नी रोचना विवः परि वाजेषु भूषयः । तद् वां चेति प्र वीर्यम् ॥९॥

सूक्त १३

प्र वो देवायाग्नये बर्हिष्ठमर्चास्मै ।

गमद् देवेभिरा स नो यजिष्ठो बर्हिरा सबत् ॥१॥

ऋतावा यस्य रोदसी दक्षं सचन्त उतयः ।

हविष्मन्तस्तमीळते तं सनिष्यन्तोऽवसे ॥२॥

MANDALA THREE

5. Your adorers, speakers of the word, they who know the ways of the guidance hymn you: O Indra, O Fire, I accept your impulses.

6. Indra and Fire shook down the ninety cities possessed by the destroyers, together by one deed.

7. O Indra, O Fire, all around our work our thoughts go forward towards you along the paths of the Truth.

8. O Indra, O Fire, your mights are companions and your delights; in you is founded all swiftness in the work.

9. O Indra, O Fire, you encompass the luminous kingdom of heaven in the plenitudes; it is your strength that is manifested there.¹

SUKTA 13

1. Sing out some mightiest hymn to this divine Fire; may he come to us with the gods and, strong to sacrifice, sit upon the sacred grass.

2. He is the possessor of the Truth to whom belong earth and heaven and their guardings accompany his mind of discernment; for him the givers of the oblation pray, for him for their protection when they would win the riches.

¹ or, that is your strength which wakes to knowledge.

स यन्ता विप्र एषां स यज्ञानामथा हि वः ।
अग्निं तं यो ब्रुवस्यत दाता यो वनिता मघम् ॥३॥

स नः शर्माणि धीतयेऽग्निर्यच्छतु शंतमा ।
यतो नः प्रुणवद् वसु विवि क्षितिभ्यो अप्स्वा ॥४॥

दीदिवांसमपूर्व्यं वस्वीभिरस्य धीतिभिः ।
ऋक्वाणो अग्निमिन्धते होतारं विदर्पति विशाम् ॥५॥

उत नो ब्रह्मन्नविष उक्थेषु देवहूतमः ।
शं नः शोचा मरुद्भोजने सहस्रसातमः ॥६॥

नू नो रास्व सहस्रवत् तोकवत् पुष्टिमद् वसु ।
धुमवग्ने सुवीर्यं वर्षिष्ठमनुपक्षितम् ॥७॥

सूक्त १४

आ होता मन्त्रो विदधान्यस्पात् सत्यो यज्वा कवितमः स वेधाः ।
विद्युव्रथः सहसस्तुत्रो अग्निः शोचिष्केशः पृथिव्यां पाजो अश्रेत् ॥१॥

अयामि ते नमर्वाक्ता जुषस्व ऋतावस्तुभ्यं चेतते सहस्वः ।
विद्वां आ वक्षि विदुषो नि षत्सि मध्य आ बर्हिस्तये यज्ञत्र ॥२॥

MANDALA THREE

3. He is the illumined seer and regent of these sacrifices, he and always he; that Fire set to his work who shall win and give the plenitude.

4. May he, the Fire, give us all happy peace for our journeying there whence are rained the riches in heaven, from all the planes, in the Waters.

5. Men who have the light kindle into his flaming, incomparable, by the opulent thinkings of this being Fire, the priest of the call, the lord of all the peoples.

6. Do thou, strong to call the gods, protect us in the Word, in all our utterances; increasing the life-powers powerful to win the thousands. Flame out blissfully for us, O Fire.

7. Now give us a thousandfold riches bringing the Son, bringing our growth, luminous, a hero-strength, abundant, inexhaustible.

SUKTA 14

1. The rapturous priest of the call has reached the things of knowledge; he is the true, doer of sacrifice, a great seer, a creator. Fire the son of force, with his chariot of lightning and his hair of flaming light has attained to a massive strength on the earth.

2. I come to thee, accept my word of obeisance, O master of Truth and strength, to thee who givest knowledge. As the knower, bring those who know and sit in the midst on the sacred grass, O lord of sacrifice.

ब्रवतां त उषसा वाजयन्ती अग्ने वातस्य पथ्याभिरञ्छ ।
यत् सीमञ्जन्ति पूष्यं हविर्भिरा बन्धुरेव तस्थतुर्बुरोणे ॥३॥

मित्रश्च तुभ्यं वरुणः सहस्वोज्जने विश्वे मरुतः सुम्नमर्चन् ।
यच्छोचिषा सहसस्पुत्र तिष्ठा अभि क्षितीः प्रथयन् त्सूर्यो नृन् ॥४॥

वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानन्नेधता मन्मना विप्रो अग्ने ॥५॥

त्वष्टि पुत्र सहसो वि पूर्वादेवस्य यन्त्यूतयो वि वाजाः ।
त्वं देहि सहस्रिणं रयि नोऽद्रोघेण वचसा सत्यमग्ने ॥६॥

तुभ्यं दक्ष कविऋतो यानीमा देव मर्तासो अध्वरे अकर्म ।
त्वं विश्वस्य सुरयस्य बोधि सर्वं तदग्ने अमृत स्वदेह ॥७॥

सूक्त १५

वि पाजसा पृथुना शोशुचानो वाचस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥१॥

MANDALA THREE

3. Let dawn and night full of their plenitude come running towards thee on paths of the wind, O Fire, when all around they anoint with oblation thee the first and supreme, as if two sides of a chariot-front they enter into the gated house.

4. To thee, O Forceful Fire, Mitra and Varuna and all the life-powers chant a hymn of bliss, when with thy flame of light, O son of Force, thou standest as the sun above the peoples shining wide upon men.

5. Today we give to thee thy desire, approaching thee with outstretched hands and with obeisance; worship the gods with a mind strong for sacrifice, an illumined seer, with thy unerring thought, O Fire.

6. For, from thee, O son of Force, go forth the many protections of the godhead, and his plenitudes. Do thou give us the thousandfold treasure, give by the word that betrays not the truth, O Fire.

7. O understanding mind, O seer-will! now that all these things we who are mortals have done for thee, O god, in the pilgrim-sacrifice, do thou awake to the whole well-charioted action and taste all That here, O immortal Fire.

SUKTA 15

1. Flaming out in a wide mass of strength press back the hostile powers that hurt and afflict. May I abide in the bliss of the all-blissful Vast, in the leading of the Fire who is swift to our call.

त्वं नो अस्या उषसो व्युष्टौ त्वं सूर उदिते बोधि गोपाः ।
जन्मेव नित्यं तनयं जुषस्व स्तोमं मे अग्ने तन्वा सुजात ॥२॥

त्वं नृचक्षा वृषभानु पूर्वीः कृष्णास्वग्ने अरुषो वि भाहि ।
वसो नेषि च पषि चात्यंहः कृधी नो राय उशिजो यविष्ठ ॥३॥

अषाळ्हो अग्ने वृषभो विदीहि पुरो विश्वाः सौभगा संजिगीवान् ।
यज्ञस्य नेता प्रथमस्य पायोर्जातिवेदो बृहतः सुप्रणीते ॥४॥

अच्छिद्रा शर्म जरितः पुरुणि देवाँ अच्छा बीद्यानः सुमेधाः ।
रथो न सस्तिरभि वक्षि वाजमग्ने त्वं रोदसी नः सुमेके ॥५॥

प्र पीपय वृषभ जिम्व वाजानग्ने त्वं रोदसी नः सुबोधे ।
देवेभिर्देव सुरक्षा रुचानो मा नो मर्तस्य दुर्मतिः परि ष्ठात् ॥६॥

इळामग्ने पुरुबंसं सर्नि गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥७॥

MANDALA THREE

2. Thou in the dawning of this dawn, thou when the Sun has arisen wake for us and be our protector. Take pleasure in the Son as if in an eternal birth. Accept my affirmation of thee, O Fire, perfectly born in thy body.

3. Thou art the male with the divine vision, in the wake of many dawns shine out luminous in the black nights, O Fire. O prince of the riches, lead and carry us over beyond the evil; O youthful god, make us aspirants for the treasure.

4. Shine out, O Fire, the invincible male, conquering all the cities, all the felicities; thou art the knower of the births, O perfect guide on the way, thou art the leader of the first, the Vast all-protecting sacrifice.

5. O Fire of worship, towards homes of bliss many and without a gap, towards the gods shining out wise in understanding, like a conquering chariot bring the plenitude; O Fire, do thou make earth and heaven firmly established for us.

6. O Bull of the herds, nourish us, move towards us with plenitudes, make heaven and earth good milk-cows for us, O Fire; O god, come with the gods glowing in the beauty of thy splendour. Let not the evil mind of mortal besiege us.

7. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting¹ pervading in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, himself a begetter

सूक्त १६

अयमग्निः सुवीर्यस्येशो महः सौभगस्य ।
राय ईशे स्वपत्यस्य गोमत ईशे वृत्रहथानाम् ॥१॥

इमं नरो मरुतः सश्वता वृधं यस्मिन् रायः शोबुधासः ।
अभि ये सन्ति पूतनासु दूढघो विश्वाहा शत्रुमादभुः ॥२॥

स त्वं नो रायः शिशीहि मीढ्वो अग्ने सुवीर्यस्य ।
तुविद्युम्न वर्षिष्ठस्य प्रजावतोऽनमीवस्य शुष्मिणः ॥३॥

चक्रिर्यो विश्वा भुवनाभि सासहिश्चक्रिर्वेदेष्वा वुधः ।
आ देवेषु यतत आ सुवीर्य आ शंस उत नृणाम् ॥४॥

मा नो अग्नेऽमतये मावीरतायै रीरधः ।
माणोतायै सहसस्युत्र मा निवेऽप द्वेषास्या कृधि ॥५॥

शग्धि वाजस्य सुभग प्रजावतोऽग्ने बृहतो अप्वरे ।
सं राया भूयसा सृज मयोभुना तुविद्युम्न यशस्वता ॥६॥

MANDALA THREE

SUKTA 16

1. This is the Fire that is lord of the hero-energy and the great felicity, lord of the wealth of the shining herds, and of good progeny who has power for the slaying of the coverers.

2. O god, O life-powers, you cleave to this Fire of increase, in whom are the treasures that make our happiness to grow. Through all the days they have destroyed the enemies, the evil-thoughted who attack us in our battles.

3. So do thou, O bounteous Fire, with thy many lights bestow on us the greatest and griefless wealth, full of the hero-strength, of progeny and of force.

4. He who puts forth his force and is the doer in all the worlds, he who is the doer of works in the gods, labours in the gods and in all might and in the self-expression of men.

5. O Fire, deliver us not to unconsciousness, nor to the lack of the strength of the hero, nor to the absence of the Light¹, nor to the bondage², O son of force, put away from us the hostile powers.

6. O felicitous Fire, have power in the pilgrim-rite for the fruitful plenitude, for the Vast; O thou of the many lights, join us to the large and glorious riches that create the Bliss.

¹ literally, "the Cow"

² or, to the Censurer

सूक्त १७

समिध्यमानः प्रथमानु धर्मा समक्तुभिरज्यते विश्ववारः ।
शोचिष्केशो घृतनिर्णिक् पावकः सुयज्ञो अग्निर्यजथाय देवान् ॥१॥

यथायजो होत्रमग्ने पृथिव्या यथा दिवो जातवेदश्चिकित्वा ।
एवानेन हविषा यक्षि देवान् मनुष्वद् यज्ञं प्र तिरेममद्य ॥२॥

त्रीण्यायूंषि तव जातवेदस्तिष्ठ आजानीरुषसस्ते अग्ने ।
ताभिर्देवानामबो यक्षि विद्वानथा भव यजमानाय शं योः ॥३॥

अग्निं सुवीतिं सुवृशं गृणन्तो नमस्यामस्त्वेडधं जातवेदः ।
त्वां व्रतमरति हव्यवाहं देवा अकृष्वन्नमृतस्य नाभिम् ॥४॥

MANDALA THREE

SUKTA 17

1. He is kindled and blazes out according to the first and supreme laws and is united with the Rays, he in whom are all desirable things, Fire with his tresses of flame and his raiment of light, the purifier, perfect in sacrifice, for sacrifice to the gods.

2. O Fire, as thou hast accomplished in sacrifice thy priesthood for the earth, awaking to knowledge, O knower of the births, as thou hast accomplished it for heaven¹, so with this oblation do sacrifice to the gods, carry yet further beyond the sacrifice with the human being today.

3. Three are thy lives, O knower of all things born, three are the dawns that are thy births,² O Fire; by them win through sacrifice the protection of the gods, thou as the knower become for the doer of sacrifice the peace and the movement.

4. We hymn thee by our words, O knower of all things born, as the Fire perfect in light, perfect in vision, the object of our prayer and offer to thee our obeisance; thee the gods made the Messenger, the Traveller, the carrier of offerings, the navel centre of Immortality.

¹ or, as thou hast offered in sacrifice the oblation of the earth, as thou hast offered the oblation of heaven.

² or, that gave thee birth, O Fire;

यस्त्वद्धोता पूर्वो अग्ने यजीयान् द्विता च सत्ता स्वधया च शंभुः ।
तस्यान् धर्मं प्र यजा चिकित्वोऽथा नो धा अध्वरं देववीतौ ॥५॥

सूक्त १८

भवा नो अग्ने सुमना उपेतौ सखेव सख्ये पितरेव साधुः ।
पुरुद्वुहो हि क्षितयो जनानां प्रति प्रतीचीर्बहुताबरातीः ॥१॥

तपो ष्वग्ने अन्तरां अमित्रान् तपा शंसमरक्षः परस्य ।
तपो वसो चिकितानो अचित्तान् वि ते तिष्ठन्तामजरा अयासः ॥२॥

इध्मेनाग्न इच्छमानो धृतेन जुहोमि हव्यं तरसे बलाय ।
याववीशे ब्रह्मणा बन्वमान इमां धियं शतसेयाय देवीम् ॥३॥

उच्छोचिषा सहसस्पुत्र स्तुतो बृहद् वयः शशमानेषु धेहि ।
रेवदग्ने विश्वामित्रेषु शं योर्मर्मृज्मा ते तन्वं भूरि कृत्वः ॥४॥

MANDALA THREE

5. O Fire, he who was before thee and was the priest of the call and mighty for sacrifice and was dual entity and by the law of his nature the creator of the Bliss, by his law of action carry on the sacrifice, thou who art awake to knowledge, thou establish our pilgrim-rite in the advent of the gods.

SUKTA 18

1. O Fire, in our coming to thee become right-minded accomplishing our aim as a friend to a friend, as father and mother to their child; for these worlds of beings born are full of harm: burn to ashes the hostile forces that come against us.

2. Wholly consume our inner foes, consume the self-expression of the enemy who would war against us, O lord of the riches, consume, conscious in knowledge, the powers of ignorance; let them range wide thy ageless marching fires.

3. I desire and offer the oblation, O Fire, with the fuel, with the pouring of the clarity, for speed, for strength. Until I have the mastery,¹ adoring with the Word I lift to thee for the conquest of the hundreds this thought divine:

4. Affirmed by our lauds rise up with thy flame of light, O son of force, found the vast expansion in us who labour at the work, found opulently in the Vishwamitras the peace and the movement, O Fire. We make bright many times over thy body.

¹ or, as long as I have the power,

कृधि रत्नं सुसनितर्धनानां स घेदग्ने भवसि यत् समिद्धः ।
स्तोतुर्वुरोणे सुभगस्य रेवत् तूष्मा करस्ना दधिषे वपूषि ॥५॥

सूक्त १९

अग्निं होतारं प्र वृणे मियेधे गृत्सं कवि विश्वविदममूरम् ।
स नो यक्षद् देवताता यजीयान् राये वाजाय वनते मघानि ॥१॥

प्र ते अग्ने हविष्मतीमियर्म्यञ्छा सुद्युम्नां रातिनीं घृताचीम् ।
प्रदक्षिणिद् देवतातिमुराणः सं रातिभिर्वसुभिर्जमश्रेत् ॥२॥

स तेजीयसा मनसा त्वोत उत शिक्ष स्वपत्यस्य शिक्षोः ।
अग्ने रायो नृतमस्य प्रभूतौ भूयाम ते सुष्टुतयश्च वस्वः ॥३॥

भूरीणि हि त्वे दधिरे अनीकाज्जने देवस्य यज्यवो जनासः ।
स आ वह देवतार्ति यविष्ठ शर्धो यदद्य दिव्यं यजासि ॥४॥

MANDALA THREE

5. O conqueror of the riches, create for us the ecstasy, such thou becomest when thou art high kindled. Opulently in the gated house of thy felicitous adorer thou upholdest thy gliding bodies streaming their radiance.

SUKTA 19

1. Fire I choose the priest of the call in the sacrifice, the wise, the seer, the omniscient, free from ignorance: he shall do worship for us strong for sacrifice, in the formation of the godheads; for the wealth, for the plenitude he wins all kinds of amassings.

2. O Fire, I mission towards thee a power of giving bearing my oblation, luminous, full of lustres. May he come to the sacrifice with his givings, with his treasures turning round it and widening the formation of the godheads.

3. So, am I guarded by thee with a mind of shining energy; then do thou teach us of the riches that teach and that give us good children of our works. O Fire, may we become affirmers of thee by our lauds and rich in the power of a wealth most full of the strength of the gods.

4. For, many flame-forces they have founded in thee, O Fire, men who have the will to sacrifice to the godhead. So, bring to us the formation of the godhead, O youthful god, when thou worshippest with sacrifice the divine host today.

यत् त्वा होतारमनजन् मियेधे निषादयन्तो यजथाय देवाः ।
स त्वं नो अग्नेऽवितेह बोध्यधि श्रवांसि धेहि नस्तनूषु ॥५॥

सूक्त २०

अग्निमुषसमश्विना दधिकां व्युष्टिषु हवते वह्निरुक्थैः ।
मुज्योतिषो नः शृण्वन्तु देवाः सजोषसो अध्वरं वावशानाः ॥१॥

अग्ने त्री ते वाजिना त्री षधस्था तिलस्ते जिह्वा ऋतजात पूर्वीः
तिल उ ते तन्यो देववातास्ताभिर्नः पाहि गिरो अप्रयुच्छन् ॥२॥

अग्ने भूरीणि तव जातवेदो देव स्वधावोऽमृतस्य नाम ।
याश्च माया मायिनां विश्वमिन्व त्वे पूर्वीः संदधुः पृष्टबन्धो ॥३॥

अग्निर्नेता भग इव क्षितीनां देवीनां देव ऋतुपा ऋतावा ।
स वृत्रहा सनयो विश्ववेदाः पर्षद् विश्वाति दुरिता मृणन्तम् ॥४॥

5. Since the gods seating thee for sacrifice have anointed thee as priest of the call in the rite, so do thou, O Fire, awake here as our protector and found thy inspirations in our bodies.

SUKTA 20

1. Fire and dawn and the two riders of the horse and Dadhikravan the Carrier of the offerings calls by his words in the dawns. May the gods full of the Light hear us; may they desire and accept with a common pleasure our sacrifice.

2. O Fire, three are thy steeds, three the worlds of thy session; three are thy tongues, O thou born from the Truth, they are many: three too are thy bodies desired by the gods, with them protect undeviatingly our words.

3. Many are the names of thee, the Immortal, O Fire, O knower of the births, O god who bearest with thee the self-law of nature; all the manifold magic of the Lords of magic they have combined in thee, O all-ruler, O builder of the levels.

4. The Fire is as the Enjoyer the leader of the divine worlds, he is the divine guardian of the fixed time of things, and with him is the Truth. He is the slayer of the Coverer, the Eternal, the omniscient; may he carry one who hymns him with the word beyond all the difficulty and stumbling.

दधिक्रामग्निमुषसं च देवीं बृहस्पतिं सवितारं च देवम् ।
अश्विना मित्रावरुणा भगं च वसून् रुद्राँ आदित्याँ इह हुवे ॥५॥

सूक्त २१

इमं नो यज्ञममृतेषु धेहीमा हव्या जातवेदो जुषस्व ।
स्तोकानामग्ने मेदसो घृतस्य होतः प्राशान प्रथमो निषद्य ॥१॥

घृतवन्तः पावक ते स्तोकाः श्चोतन्ति मेदसः ।
स्वधर्मन् देववीतये श्रेष्ठं नो धेहि वार्यम् ॥२॥

तुभ्यं स्तोका घृतश्चुतोऽग्ने विप्राय सन्त्य ।
ऋषिः श्रेष्ठः समिध्यसे यज्ञस्य प्राविता भव ॥३॥

तुभ्यं श्चोतन्त्यधिगो शचीवः स्तोकासो अग्ने मेदसो घृतस्य ।
कविशस्तो बृहता भानुनागा हव्या जुषस्व मेधिर ॥४॥

ओजिष्ठं ते मध्यतो मेद उद्भूतं प्र ते वयं वदामहे ।
श्चोतन्ति ते वसो स्तोका अधि त्वचि प्रति तान् देवशो विहि ॥५॥

5. Dadhikravan, I call here, and the Fire, and the divine dawn, Brihaspati and the god Savitri, the two riders of the horse, and Mitra and Varuna and Bhaga, the Vasus, the Rudras, the Adityas.

SUKTA 21

1. Found this our sacrifice in the immortals, accept these offerings, O knower of things born. O priest of the call sitting as first and supreme, taste of the drops of understanding¹ and light.

2. O purifying Fire, full of light there drip for thee drops of understanding; give us the supreme desirable thing in thy self-law for the advent of the gods.

3. To thee, the illumined seer, come these drops dripping light, O right and true, O Fire; then thou blazest up as the supreme Rishi. Become the protector of our sacrifice.

4. On thee they fall, the drops of understanding and light, O unseizable² Ray! O thou with whom is the puissance! Declared by the seers of truth thou hast come with the vast light. Accept our offerings, O wise intelligence!

5. Most full of energy is the understanding held up in the middle for thee, this is our gift to thee. The drops drip over thy skin, O shining one,³ take them to thee in the way of the gods.

¹ or, strength

² or, uncontrollable

³ or, Lord of riches,

सूक्त २२

अयं सो अग्निर्यस्मिन् त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रिणं वाजमत्यं न सप्ति ससवान् त्सन् त्सूयसे जातवेदः ॥१॥

अग्ने यत् ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्त्वा यजत्र ।
येनान्तरिक्षमुर्वातितन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥२॥

अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ ऊचिषे धिष्या ये ।
या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥३॥

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः ।
जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥४॥

इळामग्ने पुरुदंसं सनि गोः शश्वत्तमं हवमानाय साध
स्यान्नः सूनुस्तनयो विजावाऽग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

MANDALA THREE

SUKTA 22

1. This is that Fire in which Indra, desiring the wine, held it in his belly; our laud rises to thee because thou hast won the thousandfold plenitude as if a steed of swift-ness, O knower of all things born!

2. O Fire, that splendour of thine which is in heaven and which is in the earth and its growths and its waters, O lord of sacrifice, by which thou hast extended the wide mid-air it is a brilliant ocean of light in which is divine vision.

3. O Fire, thou goest towards the ocean of the sky, thou speakest towards the gods who are masters of knowledge,¹ towards the waters that abide above in the luminous world of the sun and the waters that are below.

4. Let thy Fires that dwell in the waters joining with those that descend the slopes accept the sacrifice, mighty impelling forces, in which there is no harm nor any distress.

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading² in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, the gods of the planes (seats)

² or, himself a begetter

सूक्त २३

निर्मथितः सुधित आ सधस्थे युवा कविरध्वरस्य प्रणेता ।
जूर्यत्स्वग्निरजरो वनेष्वत्रा दधे अमृतं जातवेदाः ॥१॥

अमन्थिष्ठां भारता रेवदग्निं देवश्रवा देववातः सुवक्षम् ।
अग्ने वि पश्य बृहताभि रायेषां नो नेता भवतादनु द्यून् ॥२॥

दश क्षिपः पूव्यं सीमजीजनन् त्सुजातं मातृषु प्रियम् ।
अग्निं स्तुहि देववातं देवश्रवो यो जनानामसद् वशी ॥३॥

नि त्वा दधे वर आ पृथिव्या इळायास्पवे सुदिनत्वे अह्नाम् ।
दृषद्वत्यां मानुष आपयायां सरस्वत्यां रेवदग्ने विवीहि ॥४॥

इळामग्ने पुरुवंसं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥५॥

MANDALA THREÈ

SUKTA 23

1. Churned out and well-established in the house of his session, the Youth, the Seer, the leader of the pilgrim-sacrifice, imperishable in the perishing woodlands, the Fire, the knower of all things born, has founded here immortality.

2. The sons of the Bringer, god-inspired and god-beloved, have churned out Fire of the perfect discernment. O Fire, look widely on us with the vast riches, become the leader of our impulsions throughout the days.

3. The ten who throw the Light have brought to birth all around the Ancient One well-born in his mothers and well-beloved. Affirm with lauds, O god-inspired, the Fire lit by the god-beloved, that he may be the controller of men.

4. One has set thee in the supreme seat of the earth, in the seat of the Word of Revelation, in the happy brightness of the days: O Fire, opulently shine in the human being, in the river of rocks, in the stream of flowing waters, in the stream of inspiration.¹

5. O Fire, achieve at my call the Revealing Speech the many-actioned, the lasting conquest of the Light. May there be for us a Son of our begetting pervading² in his birth; O Fire, may there be created in us that true thinking of thine.

¹ or, in the river Drishadwati, in Apayaya and in Saraswati.

² or, himself a begetter

सूक्त २४

अग्ने सहस्व पृतना अभिमातीरपास्य । दुष्टरस्तरभरातीर्धर्चो धा यज्ञवाहसे ॥१॥

अग्न इळा समिध्यसे वीतिहोत्रो अमर्त्यः । जुषस्व सू नो अध्वरम् ॥२॥

अग्ने द्युम्नेन जागृवे सहसः सूनवाहुत । एवं बर्हिः सदो मम ॥३॥

अग्ने विश्वेभिरग्निभिर्देवेभिर्महया गिरः । यज्ञेषु ये उ चायवः ॥४॥

अग्ने दा दाशुषे रयि वीरवन्तं परीणसम् । शिशिहि नः सूनुमतः ॥५॥

सूक्त २५

अग्ने दिवः सूनुरसि प्रचेतास्तना पृथिव्या उत विश्ववेदाः ।
ऋधगदेवा इह यजा चिकित्वः ॥१॥

अग्निः सनोति वीर्याणि विद्वान् त्सनोति वाजममृताय भूषन् ।
स नो देवा एह वह पुरुक्षो ॥२॥

MANDALA THREE

SUKTA 24

1. O Fire, overpower the hostile armies, hurl them from us; hard to pierce, pierce the enemy-powers, found thy splendour in him who carries through the sacrifice.

2. O Fire, thou art kindled by the word of revelation, the immortal who comes to the offering, accept wholly our pilgrim-sacrifice.

3. O Fire, ever-wakeful with thy light, O son of force, invoked sit on my seat of sacrifice.

4. O Fire, with all thy divine fires greaten in our sacrifices the word that has sight.

5. O Fire, give to the giver a wealth full of hero-strengths enclosing us; intensify the force in us having with us the Son.

SUKTA 25

1. O Fire, thou art the son of heaven by the body of the earth, the conscious knower, even the omniscient. Sacrifice to each god in turn, O thou who knowest.

2. Fire the knower wins the hero-energies, wins the plenitudes striving towards immortality. So do thou bring to us the gods, O giver of the manifold plenty.

अग्निर्द्यावापृथिवी विश्वजन्ये आ भाति देवी अमृते अमूरः ।
क्षयन् वाजंः पुरुश्चन्द्रो नमोभिः ॥३॥

अग्न इन्द्रश्च दाशुषो दुरोणे सुतावतो यज्ञमिहोप यातम् ।
अमर्धन्ता सोमपेयाय देवा ॥४॥

अग्ने अपां समिध्यसे दुरोणे नित्यः सूनो सहसो जातवेदः ।
सधस्थानि मह्यमान ऊतो ॥५॥

सूक्त २६

वैश्वानरं मनसाग्निं निचाय्या हविष्मन्तो अनुषत्यं स्वविदम् ।
सुदानुं देवं रथिरं वसूयवो गीर्भो रण्वं कुशिकासो हवामहे ॥१॥

तं शुभ्रमग्निमवसे हवामहे वैश्वानरं मातरिश्वानमुक्थ्यम् ।
बृहस्पतिं मनुषो देवतातये विप्रं श्रोतारमतिथिं रघुष्यदम् ॥२॥

अश्वो न क्रन्दञ्जनिभिः समिध्यते वैश्वानरः कुशिकेभिर्युगेयुगे ।
स नो अग्निः सुवीर्यं स्वश्च्यं दधातु रत्नममृतेषु जागृविः ॥३॥

MANDALA THREE

3. The Fire, free from all ignorance, illumines Earth and Heaven the divine and immortal mothers of all things; possessing all he is manifold in his delights by his plenitudes and his dispensations.

4. O Fire, and O Indra, here in the gated house of the giver who offers the wine, come to the sacrifice, gods unforgetting, for the drinking of the Soma wine.

5. O Fire, thou shinest high, eternal in the house of the waters, O son of force, O knower of all things born, greatening under thy guard the worlds of thy session.

SUKTA 26

1. We the Kushikas, bringing the offering, desiring the Treasure, call by our words Fire, the universal godhead, discerning him by the mind, as the follower of the truth, who finds the world of the sun, the great giver, the divine and rapturous charioteer.

2. We call to guard us that brilliant Fire, the universal godhead, who grows in the mother, the master of the word, the speaker and the hearer, for the human being's forming of the godhead, the illumined Seer, the guest, the swift Traveller.

3. As if the neighing Horse by the mothers, the universal godhead is kindled high by the Kushikas from generation to generation; may that Fire wakeful in the Immortals give to us the hero-strength and good power of the Horse and the ecstasy.

प्र यन्तु वाजास्तविषीभिरग्नयः शुभे संमिश्राः पृषतीरयुक्षत ।
बृहदुक्षो मरुतो विश्ववेदसः प्र वेपयन्ति पर्वतां अदाभ्याः ॥४॥

अग्निश्रियो मरुतो विश्वकृष्टय आ त्वेषमुग्रमव ईमहे वयम् ।
ते स्वानिनो रुद्रिया वर्षनिर्णिजः सिंहा न हेषक्रतवः सुवानवः ॥५॥

व्रातंव्रातं गणंगणं सुशस्तिभिरग्नेर्भामं मरुतामोज ईमहे ।
पृषदश्वासो अनवभ्रराधसो गन्तारो यज्ञं विदथेषु धीराः ॥६॥

अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥७॥

त्रिभिः पवित्रैरपुषोद्वधकं हृदा मतिं ज्योतिरनु प्रजानन् ।
वर्षिष्ठं रत्नमकृत स्वधाभिराविद् द्यावापृथिवी पर्यपश्यत् ॥८॥

शतधारमुत्समक्षीयमाणं विपश्चितं पितरं वक्त्वानाम् ।
मेळि मवन्तं पित्रोरुपस्थे तं रोदसी पिपृतं सत्यवाचम् ॥९॥

MANDALA THREE

4. Let them go forward, the plenitudes with the strengths, thy Fires; they have yoked the dappled mares mingled together to reach bliss and make the mountains tremble, before them the life-gods, omniscient, pouring the Vast, inviolable.

5. The life-gods with their glory of fire, universal in the peoples,¹ we desire as our brilliant and forceful guard; great givers are they, thunderous and terrible, clothed as if in raiment of rain, they are like roaring lions.

6. Host upon host, troop upon troop with their proclaimings of the Fire we desire the luminous energy of the life-gods; they come to the sacrifice driving their dappled horses, their achievement cannot be taken from them, they are wise thinkers in the discoveries of knowledge.

7. I am the Fire, I am from my birth the knower of all things born; light is my eye, in my mouth is immortality; I am the triple Ray, I am the measurer of the mid-world, I am the unceasing illumination, I am the offering.

8. He has purified through the three filters the Ray, following the thought with the heart he has reached knowledge of the light; he has created by the self-laws of his nature the supreme ecstasy and his sight has embraced earth and heaven.

9. He is a fountain with a hundred streams that is never exhausted, with his illumined consciousness he is the father and accorder of all that must be spoken; he takes his rapture in the lap of the Father and Mother and earth and heaven fill him full, the speaker of truth.

¹ or, dragging all with them,

मूक्त २७

प्र वो वाजा अभिद्यवो हविष्मन्तो घृताध्या । देवाञ्जिगाति सुम्नयुः ॥१॥

ईळे अग्निं विपश्चितं गिरा यज्ञस्य साधनम् । श्रुष्टीवानं धितावानम् ॥२॥

अग्ने शकेम ते वयं यमं देवस्य वाजिनः । अति द्वेषांसि तरेम ॥३॥

समिध्यमानो अध्वरेऽग्निः पावक ईडधः । शोचिष्केऽस्तमीमहे ॥४॥

पृथुपाजा अमर्त्यो घृतनिर्णिक् स्वाहुतः । अग्निर्यज्ञस्य हव्यवाद् ॥५॥

तं सबाधो यतल्लुच इत्था धिया यज्ञवन्तः । आ चक्रुरग्निमूतये ॥६॥

होता देवो अमर्त्यः पुरस्तादेति मायया । विदथानि प्रचोदयन् ॥७॥

वाजी वाजेषु धीयतेऽध्वरेषु प्र णीयते । विप्रो यज्ञस्य साधनः ॥८॥

SUKTA 27

1. Forward move the luminous plenitudes bearing the offering with the ladle of light; the seeker of bliss travels to the gods.

2. I pray by the word the Fire with its illumined consciousness, who accomplishes the sacrifice, who has the inspiration, who has the firm holding.

3. O Fire, may we have the power to rein thee, the divine steed of swiftness, may we cross through the hostile forces.

4. Fire high blazing in the rite of the path, Fire whom we must pray, who purifies, with his tresses of flame—him we desire.

5. He is the immortal, wide in might, clothed in raiment of light; well-fed with the oblation, Fire is the carrier of the offerings in the sacrifice.

6. Assailed by the opponent the doers of sacrifice, setting to work the ladle, keeping the true thought, have made the Fire to guard them.

7. The immortal, the godhead, the priest of the call goes in our front with his mage wisdom, impelling the discoveries of knowledge.

8. He is held as the Horse in the plenitudes, he is led along in the rites of the path, he is the illumined seer who accomplishes the sacrifice.

धिया चक्रे वरेण्यो भूतानां गर्भमा दधे । दक्षस्य पितरं तना ॥९॥

नि त्वा दधे वरेण्यं दक्षस्येळा सहस्कृत । अग्ने सुवीतिमुशिजम् ॥१०॥

अग्निं यन्तुरमप्तुरमृतस्य योगे यनुषः । विप्रा वाजैः समिन्धते ॥११॥

ऊर्जो नपातमध्वरे दीदिवांसमुप द्यवि । अग्निमीळे कविक्रतुम् ॥१२॥

ईळेन्यो नमस्यस्तिरस्तमांसि दर्शतः । समग्निरिध्यते वृषा ॥१३॥

वृषो अग्निः समिध्यतेऽश्वो न देववाहनः । तं हविष्मन्त ईळते ॥१४॥

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि । अग्ने दीद्यतं बृहत् ॥१५॥

MANDALA THREE

9. He was made by the Thought, one Supreme;¹ it held the child of beings, the father of the Understanding in the body.²

10. The word of revelation born from the understanding sets thee within, one supreme, O thou force fully created, O Fire, the perfect thinker and the aspirant.

11. Fire the swift in motion, who crosses through the waters, the illumined seers desiring to conquer in the union with the Truth set ablaze by the plenitudes.

12. I pray Fire, the seer-will, the Son of Energy flaming out in heaven in the rite of the path.

13. One to be prayed, to be worshipped with obeisance, one who sees³ through the darkness, the Fire is kindled high, the male of the herd.

14. Mighty and male the Fire is kindled high, he is like a horse that carries the gods, him they pray who bring the offerings.

15. Thee, mighty and male, we male and mighty kindle high, O Bull of the herds, O Fire, and thou illumine the Vast.

¹ or, the desirable one;

² or, the daughter of the Understanding set him in us the child born from creatures and their father.

सूक्त २८

अग्ने जुषस्व नो हविः पुरोळाशं जातवेदः । प्रातःसावे धियावसो ॥१॥

पुरोळा अग्ने पचतस्तुभ्यं वा घा परिष्कृतः । तं जुषस्व यविष्ठय ॥२॥

अग्ने वीहि पुरोळाशमाहुतं तिरोअह्णघम् । सहसः सूनुरस्यध्वरे हितः ॥३॥

माध्यंदिने सवने जातवेदः पुरोळाशमिह कवे जुषस्व ।
अग्ने यह्नस्य तव भागधेयं न प्र मिनन्ति विदयेषु धीराः ॥४॥

अग्ने तृतीये सवने हि कानिषः पुरोळाशं सहसः सूनवाहुतम् ।
अथा देवेष्वध्वरं विपन्यया धा रत्नवन्तममृतेषु जागृविम् ॥५॥

अग्ने वृधान आहुतिं पुरोळाशं जातवेदः । जुषस्व तिरोअह्णघम् ॥६॥

सूक्त २९

अस्तीदमधिमन्यनमस्ति प्रजननं कृतम् ।
एतां विस्पत्नीमा भराग्निं मन्याम पूर्वथा ॥१॥

MANDALA THREE

SUKTA 28

1. O Fire, accept our offering, the frontal oblation in the dawn pressing of the wine, O knower of the births, O rich in thought.

2. O Fire, for thee is the frontal offering prepared and dressed, that accept, O youthful god.

3. O Fire, come to⁴ the frontal offering that is cast to thee with the disappearance of day; O son of force, thou art established in the rite of the path.

4. In the noonday pressing of the wine, O seer, knower of all things born, accept the frontal offering. O Fire, the wise thinkers in their discoveries of knowledge impair not thy portion, who art the mighty one.

5. O Fire, in the third pressing also thou hast desire of the frontal offering cast to thee, O son of force; do thou by the illumination establish in the gods the pilgrim sacrifice full of ecstasy and wakeful in the immortals.

6. O Fire, increasing accept the frontal offering, the oblation cast with the disappearance of the day, O knower of all things born.

SUKTA 29

1. This is the churning out, this the bringing to birth that is done; bring the Queen of the peoples, let us churn out the Fire as of old.

⁴ or, devour

अरण्योनिहितो जातवेदा गर्भं इव सुधितो गर्भिणीषु ।
दिवेदिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ॥२॥

उत्तानायामव भरा चिकित्वान् त्सद्यः प्रवीता वृषणं जजान ।
अरुषस्तूपो रुशवस्य पाज इळायास्पुत्रो वयुनेऽजनिष्ट ॥३॥

इळायास्त्वा पदे वयं नाभा पृथिव्या अधि ।
जातवेदो नि धीमह्याग्ने हव्याय वोळ्हवे ॥४॥

मन्थता नरः कविमद्वयन्तं प्रचेतसममृतं सुप्रतीकम् ।
यज्ञस्य केतुं प्रथमं पुरस्तादग्निं नरो जनयता सुशेवम् ॥५॥

यदी मन्थन्ति बाहुभिर्वि रोचतेऽश्वो न वाज्यरुषो वनेष्वा ।
क्षित्रो न यामघ्नश्चिनोरनिबृतः परि वृणक्त्यश्मनस्तृणा बहन् ॥६॥

जातो अग्नी रोचते चेकितानो वाजी विप्रः कविशस्तः सुवानुः ।
यं देवास ईड्यं विश्वविदं हव्यवाहमवधुरध्वरेषु ॥७॥

MANDALA THREE

2. The knower of all births is set in the two tinders, like an unborn child well-placed in the womb of the mothers, Fire who is to be prayed from day to day by men wakeful and bearing their offering.

3. Waking to knowledge bring him down in her lying supine; at once penetrated she has brought to birth the male of the herd: a ruddy pile of strength his might shines forth, the son of the Word of revelation is born in the manifestation of knowledge.

4. We in the seat of the Word of revelation, on the navel centre of the earth, set thee within, O knower of all things born, for the carrying of the oblations.

5. Churn out, O men, the seer who creates no duality, the immortal thinker and knower with his fair front; Fire who is the supreme intuition in the sacrifice, the blissful one, bring to birth in your front, O men.

6. When they churn him out by the strength of their arms wide he shines, he is like a horse of swiftness, he is luminous in the woodlands; he is like a richly hued chariot in the journeying of the two riders, none can impede him; burning around the rocks he tears the grasses.

7. Agni when he is born shines waking to knowledge, he is the Horse, the illumined who is declared by the seers, the great giver, whom the gods have set in the pilgrim sacrifices as the carrier of the offerings, the one to be prayed, the omniscient.

सीद होतः स्व उ लोके चिकित्वान् त्सादया यज्ञं सुकृतस्य योनौ ।
देवावीर्देवान् हविषा यजास्यग्ने बृहद् यजमाने वयो धाः ॥८॥

कृणोत धूमं वृषणं सखायोऽस्त्रेधन्त इतन वाजमच्छ ।
अयमग्निः पृतनाषाट् सुवीरो येन देवासो असहन्त दस्यन् ॥९॥

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्ने आ सीदाथा नो वर्धया गिरः ॥१०॥

तनूनपादुच्यते गर्भं आसुरो नराशंसो भवति यद् विजायते ।
मातरिश्वा यदमिमीत मातरि वातस्य सर्गो अभवत् सरीमणि ॥११॥

सुनिर्मथा निर्मथितः सुनिधा निहितः कविः ।
अग्ने स्वध्वरा कृणु देवान् देवयते यज ॥१२॥

अजीजनन्नमृतं मर्त्यासोऽस्त्रेमाणं तरणिं व्रीळुजम्भम् ।
दश स्वसारो अग्रवः समीचीः पुमांसं जातमभि सं रभन्ते ॥१३॥

MANDALA THREE

8. Sit, O priest of the call, in that world which is thy own waking to knowledge, accomplish the sacrifice in the native seat of deeds well done; manifesting the godheads¹ thou sacrificest to the gods with the offering,—O Fire, found in the sacrificer the vast expansion.

9. O Friends, create his mighty smoke, go with unerring steps towards the plenitude; this is the Fire conqueror in the battle, by whom the gods overcame the destroyers.

10. This is thy native seat where is the order of the Truth whence born thou shonest forth, know it and take there thy session, then give increase to our words.

11. A mighty child in the womb he is called the son of the body; when he is born he becomes one who voices the godhead: when as life who grows in the mother he has been fashioned in the mother he becomes a gallop of wind in his movement.

12. Churned out with the good churning the seer set within with a perfect placing,—O Fire, make easy the paths of the sacrifice, offer sacrifice to the gods for the seeker of godhead.

13. Mortals have brought to birth the Immortal, Fire with his strong tusk, the unfailing deliverer.² The ten sisters who move as companions passion over the male that is born.

¹ or, bringing the gods

² or, one who unfailing crosses through all.

प्र सप्तहोता सनकादरोचत मातुरूपस्थे यदशोचद्गुधनि ।
न नि मिषति सुरणो दिवेदिवे यदसुरस्य जठरादजायत ॥१४॥

अमित्रायुधो मरुतामिव प्रयाः प्रथमजा ब्रह्मणो विश्वमिद् विदुः ।
द्युम्नवद् ब्रह्म कुशिकास एरिर एकएको वसे अग्निं समीधिरे ॥१५॥

यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वोऽवृणीमहीह ।
ध्रुवमया ध्रुवमुताशमिष्ठाः प्रजानन् विद्वां उप याहि सोमम् ॥१६॥

MANDALA THREE

14. He shone out from the eternal with his seven priests of the call when he blazed on the lap of the mother, in her bosom of plenty. He is full of joy and closes not his eyes from day to day, once he has been born from the belly of the Almighty One.

15. Fighting down the unfriendly powers like the marching hosts of the life-gods the first-born of the Word come to know all that is: the Kushikas have sent forth the luminous word, one by one they have kindled the Fire in the house.

16. Because here today in the going forward of this sacrifice we have chosen thee, O priest of the call, O thou who wakest to knowledge, thou hast moved to the Permanent, thou hast achieved by thy toil the Permanent; knowing, come as one possessed of knowledge to the Soma-wine.

MANDALA FOUR

वामदेवो गौतमः

सूक्त १

त्वां ह्यग्ने सदमित् समन्यवो देवासो देवमरति न्येरिर इति क्रत्वा न्येरिरे
अमर्त्यं यजत मर्त्येष्व्वा देवमादेवं जनत प्रचेतसं विश्वमादेवं जनत प्रचेतसम् ॥१॥

स भ्रातरं वरुणमग्न आ ववृत्स्व देवां अच्छा सुमती यज्ञवनसं ज्येष्ठं यज्ञवनसम्
ऋतावानमादित्यं चर्षणीधृतं राजानं चर्षणीधृतम् ॥२॥

सखे सखायमभ्या ववृत्स्वाशुं न चक्रं रथ्येव रंह्यास्मभ्यं दस्म रंह्या ।
अग्ने मृळीकं वरुणे सच्चा विदो मरुत्सु विश्वभानुषु ।
तोकाय तुजे शुशुचान शं कृध्यस्मभ्यं दस्म शं कृषि ॥३॥

VAMADEVA GAUTAMA

SUKTA 1

1. Thee, O Fire, ever with one passion the gods have sent inwards, the divine Traveller;¹ with the will they sent thee in; O master of sacrifice, they brought to birth the immortal in mortals, the divine who brings in the divinity, the conscious thinker, they brought to birth the universal who brings in the divinity, the conscious thinker.

2. Then do thou, O Fire, turn towards the godheads with the right thinking Varuna, thy brother who delights in the sacrifice, the eldest who delights in the sacrifice,—even him who keeps the truth, son of the infinite Mother who upholds seeing-men, the king who upholds seeing-men.

3. O Friend, turn towards and to us in his motion the Friend as two rapid chariot-horses turn a swift wheel, for us, O strong worker, like galloping horses; O Fire, mayst thou be with us and find for us bliss in Varuna and in the Life-powers who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

¹ or, worker. This root seems to have indicated originally any strong motion, action or work.

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेळोऽव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषांसि प्र मुमुग्ध्यस्मत् ॥४॥

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणं रराणो वीहि मृळीकं सुहवो न एधि ॥५॥

अस्य ध्रेष्ठा सुभगस्य संदृग् देवस्य चित्रतमा मर्त्येषु ।
शुचि घृतं न तप्तमघ्न्यायाः स्पर्हा देवस्य मंहनेव धेनोः ॥६॥

त्रिरस्य ता परमा सन्ति सत्या स्पर्हा देवस्य जनिमान्यग्नेः ।
अनन्ते अन्तः परिबीत आगाच्छुचिः शुक्रो अर्यो रोरुचानः ॥७॥

4. Do thou, O Fire, for thou knowest, labour away from us the wrath of divine Varuna; flaming into lustre, strongest to sacrifice, mightiest to bear, unloose from us all hostile powers.

5. Do thou, O Fire, be most close to us with thy protection, be most near in the dawning of this dawn: rejoicing in us put away from us Varuna¹ by the sacrifice; reach the bliss, be ready to our call.

6. Most glorious is the vision of this Godhead, most richly bright in mortals; as if the pure and warm butter of the milch-cow that cannot be slain, her desirable gift is the vision of the Godhead.²

7. Three are they, his supreme truths, the desirable births of the divine Fire; within in the infinite he is spread wide everywhere and has come to us pure and brilliant and noble, shining in his beauty.³ One who has spread wide within in the infinite; he in his luminous beauty comes to us.

¹ i.e. the pressure of the wrath of Varuna against our impurity.

The prayer to put Varuna away sounds strange. But if the inner sense is grasped it becomes cogent and apposite. The sacrificer—the seeker—is praying Agni to be close to him, to protect him. He is aspiring that the Divine Fire should be his protector when the Dawn of the higher light comes to his soul, Varuna being the Lord of wisdom.

² Here the connection between Fire and Ray-Cow and Aditi comes out; so also the psychological nature of the clarified butter and its connection with the vision of the Sun.

Who is this cow that “cannot be slain” if not the cow *aditi*—the Infinite Mother—the supreme Divine Consciousness creative of the cosmos, of the gods and the demons, of men and of all that is?

³ These three births of Fire are not, as usually explained, its three physical forms—which even if accepted (taken) shows the Vedic people far from

स दूतो विश्वेदभि वष्टि सद्या होता हिरण्यरथो रंसुजिह्वः ।
रोहिदश्वो वपुष्यो विभावा सदा रण्वः पितुमतीव संसत् ॥८॥

स चेतयन्मनुषो यज्ञबन्धुः प्र तं मह्या रशनया नयन्ति ।
स क्षेत्यस्य दुर्यासु साधन् देवो मर्तस्य सधनित्वमाप ॥९॥

स तू नो अग्निर्नयतु प्रजानन्नच्छा रत्नं देवभक्तं यदस्य ।
धिया यद् विश्वे अमृता अकृष्वन् द्यौष्पिता जनिता सत्यमुक्षन् ॥१०॥

स जायत प्रथमः पस्त्यासु महो बुध्ने रजसो अस्य योनौ ।
अपादशीर्षा गुहमानो अन्ताऽऽयोयुवानो वृषभस्य नीळे ॥११॥

MANDALA FOUR

8. He is a messenger, a priest of the Call, whose yearning is towards all the planes, golden is his chariot, red are his horses, ecstatic his tongue of flame, beautiful his body,¹ wide his lustre, ever is he rapturous like a banquet hall full of the wine.²

9. He makes men conscious of the knowledge and is the friend of their sacrifice; they lead him on with a mighty cord; he dwells in the gated house of the being accomplishing his aims; divine, he accepts companionship in the riches of the mortal.

10. Let this Fire taking knowledge of all things lead us towards the ecstasy. That is enjoyed by the Gods, which all the immortals created by the thought and Father Heaven was its begetter raining the truth.³

11. He was born first and supreme in the Rivers,⁴ in the foundation of the vast mid-world, in his native seat; without head, without feet, concealing his two ends he joins them in the lair of the Bull.⁵

the mere primitive barbarian—His birth is connected with Truth—His births are “within in the Infinite”—*saccidānanda*. These are the three levels of the earthly evolution on each of which this Divine Fire takes his birth, *parivitaḥ*, on the plane of matter and life and mind.

¹ or, great is his body,

² or, well-stored with food.

³ This joy—*Ratna*—in its origin is created by the immortals with the help of their “thought”—and it was by raining down upon the lower hemisphere of the Truth that gave birth to the joy here.

⁴ or, in our habitations,

⁵ The same Fire joins his two extremities of the superconscient and the spirit and the inconscient matter—in the lair of the Bull. This is the Bull which represents the Puruṣa. . . . The lair of the Bull is the original status of Him called at other places, *viṣṇoḥ paramam padam, sadā paśyanti sūrayaḥ*.

प्र शर्धं आर्तं प्रथमं विपन्यं ऋतस्य योना वृषभस्य नीळे ।
स्पर्हो युवा वपुष्यो विभावा सप्त प्रियासोऽजनयन्त वृष्णे ॥१२॥

अस्माकमत्र पितरो मनुष्या अभि प्र सेवुर्ऋतमाशुषाणाः ।
अश्मन्नजाः सुवुधा वसे अन्तरुदुक्ता आजघ्नुषसो हुवानाः ॥१३॥

ते मर्मजत वदुवांसो अद्रि तदेषामन्ये अभितो वि वोचन् ।
पदवयन्त्रासो अभि कारमर्चन् विदन्त ज्योतिश्चकृपन्त धीभिः ॥१४॥

ते गव्यता मनसा दूधमुब्धं गा येमानं परि षन्तमद्रिम् ।
दृळ्हं नरो वचसा दैव्येन व्रजं गोमन्तमुशिजो वि वदुः ॥१५॥

MANDALA FOUR.

12. He came forth with a vibrancy of light, the first and supreme force, in the native seat of Truth, in the lair of the Bull, desirable and young and beautiful of body¹ and wide in lustre; the seven Beloved brought him to birth for the Bull.²

13. Here, our human fathers went forward on their way towards the Truth desiring to possess it; they drove upwards the luminous ones, the good milk-cows in their stone (rocky) pen within the hiding cave, calling to the Dawns.³

14. They rent the hill, they made themselves bright and pure, others around them proclaimed that work of theirs; drivers of the herd,⁴ they sang the chant of illumination to the Doer of the work; they found the Light, they shone with their thoughts.⁵

15. By a mind seeking the Rays they rent the firm massed hill which encircled and repressed the shining herds, men desiring laid open the strong pen full of the Ray-Cows by the divine word.

¹ or, great in body

² or, brought to birth the Bull (but the case is Dative).

³ This Rik makes the connection between the hidden cows and the Truth, also the Cows and the Dawn.

⁴ Literally, having the control over the animal or animals, or, the "instruments of control."

⁵ or, they did work by their thoughts. This is Sayana's interpretation.

ते मन्वत प्रथमं नाम धेनोस्त्रिः सप्त मातुः परमाणि बिन्दन ।
तज्जानतीरभ्यनूषत द्रा आविर्भुवदरुणीर्यशसा गोः ॥१६॥

नेशत् तमो दुधितं रोचत द्यौरुद् देव्या उषसो भानुरर्त ।
आ सूर्यो बृहतस्तिष्ठदज्राँ ऋजु मर्तेषु वृजिना च पश्यन् ॥१७॥

आदित् पश्चा बुबुधाना व्यख्यन्नादिद् रत्नं धारयन्त द्युभक्तम् ।
विश्वे विश्वासु दुर्यासु देवा मित्र धिये वरुण सत्यमस्तु ॥१८॥

अच्छा वोचेय शुशुचानमग्निं होतारं विश्वभरसं यजिष्ठम् ।
शुच्यूधो अतृणन्न गवामन्धो न पूतं परिषिक्तमंशोः ॥१९॥

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमूढीको भवतु जातवेदाः ॥२०॥

MANDALA FOUR

16. They meditated¹ on the first name of the Milk-cow, they discovered the thrice seven supreme planes² of the mother; That knowing the herds lowed towards it, the ruddy Dawn became manifest by the glory of the Cow of Light.

17. The darkness was wounded and vanished, Heaven shone out, up arose the light of the divine Dawn, the Sun entered into the fields of the Vast, looking on the straight and crooked things in mortals.

18. Then, indeed, they awoke and saw³ all behind and wide around them, then, indeed, they held the ecstasy that is enjoyed in heaven. In all gated houses were all the gods. O Mitra, O Varuna, let there be the Truth for the Thought.

19. May my speech be towards the upblazing Fire, the priest of the call, the bringer of all things, strong to sacrifice. It is as if one drank from the pure udder of the cows of light, the purified juice of the Plant of Delight poured on all sides.

20. The indivisibility of all the gods, the guest of all human beings, may the Fire draw to us the protection of the gods and be blissful to us, the knower of all things born.

¹ or, held in their thought

² or, names

Then, indeed, and after waking they wholly saw.

सूक्त २

यो मर्त्येष्वमृत ऋतावा देवो देवेष्वरतिनिधायि ।
होता यजिष्ठो मल्ला शुचध्यं हव्यैरग्निर्मनुष ईरयध्यं ॥१॥

इह त्वं सूनो सहसो नो अद्य जातो जातां उभयां अन्तरग्ने ।
वृत ईयसे युयुजान ऋष्व ऋजुमुष्कान् वृषणः शुक्रांश्च ॥२॥

अत्या वृधस्नू रोहिता घृतस्नू ऋतस्य मन्ये मनसा जविष्ठा ।
अन्तरीयसे अरुषा युजानो युष्मांश्च देवान् विश आ च मर्तान् ॥३॥

अर्यमणं वरुणं मित्रमेषामिन्द्राविष्णू मरुतो अश्विनोत ।
स्वश्चो अग्ने सुरयः सुराधा एदु वह सुहविषे जनाय ॥४॥

गोमां अग्नेऽविमां अश्वी यज्ञो नृवत्सखा सदमिदप्रमृष्यः ।
इळावां एषो असुर प्रजावान् दीर्घो रयिः पृथुबुध्नः सभावान् ॥५॥

MANDALA FOUR

SUKTA 2

1. He who is immortal in mortals and with him is the Truth, who is the God in the gods, the Traveller,¹ has been set within as the priest of the call, most strong for sacrifice, to blaze out with the might of his flame, to give men speed on the way by the power of their offerings.

2. O Son of Force, here today art thou born for us and movest as a messenger between those born of both the Births yoking, O sublime Flame, thy males straight and massive and bright in lustre.

3. I hold in thought with my mind thy two red gallopers of the Truth, swiftest, raining increase, raining light, yoking the ruddy-shining pair thou movest between you Gods and the mortal peoples.

4. Aryaman for them and Mitra and Varuna, Indra, Vishnu and the Maruts and the Ashwins do thou well-horsed, well-charioted, great in the joy of achievement, bring now, O Fire, for the giver of good offerings.

5. O Fire, ever inviolable is this sacrifice and with it is the Cow, the Sheep and the Horse, it is like a human friend,² and with it, O mighty Lord, are the word and the offspring; it is a long felicity of riches with a wide foundation, and with it is the hall.

¹ or, fighter, or worker

² or, it is a comrade with whom are the gods,

यस्त इध्मं जभरत् सिष्विदानो मूर्धनिं वा ततपते त्वाया ।
भुवस्तस्य स्वतर्वाः पायुरग्ने विद्वस्मात् सीमघायत उरुष्य ॥६॥

यस्ते भरादन्नियते चिदन्नं निशिषन्मन्त्रमतिथिमुदीरत् ।
आ देवयुरिनघते दुरोणे तस्मिन् रयिध्रुवो अस्तु दास्वान् ॥७॥

यस्त्वा दोषा य उषसि प्रशंसात् प्रियं वा त्वा कृणवते हविष्मान् ।
अश्वो न स्वे दम आ हेम्यावान् तमंहसः पीपरो दाश्वांसम् ॥८॥

यस्तुभ्यमग्ने अमृताय दाशद् बुवस्त्वे कृणवते यतल्लुक् ।
न स राया शशमानो वि योषन्नैनमंहः परि वरवघायोः ॥९॥

यस्य त्वमग्ने अध्वरं जुजोषो देवो मर्तस्य सुधितं रराणः ।
प्रीतेवसद्धोत्रा सा यविष्ठाऽसाम यस्य विधतो वृधासः ॥१०॥

चित्तिमर्चितिं चिनवद् वि विद्वान् पृष्ठेव वीता वृजिना च मर्तान् ।
राये च नः स्वपत्याय देव रिति च रास्वादितिमुष्य ॥११॥

MANDALA FOUR

6. To him who brings to thee thy fuel with the sweat of his labour and heats his head with thee, be a protector in thy self-strength, O Fire, and guard him from all around that would do him evil.

7 He who when thou desirest thy food brings thy food to thee, who whets thy flame and sends upwards the rapturous guest, he who as seeker of the godhead kindles thee in his gated house, in him may there be the abiding and bounteous riches.

8. He who in the dusk, he who in the dawn would give expression to thee, or bringing his offering makes thee a beloved friend, as the Horse with golden trappings in his own home mayst thou carry that giver beyond the evil.

9. He who gives to thee, O Fire, to the Immortal, and does in thee the work outstretching the Ladle, may he not in his labour be divorced from the riches, let not the sin of one who would do evil surround him.

10. He in whose pilgrim-rite thou takest pleasure and, divine, takest delight in the well-founded work of a mortal, may the Power of the Call be pleased with him, O most young Fire, of whom worshipping may we bring about the increase.

11. Let the knower discriminate the Knowledge and the Ignorance, the straight open levels and the crooked that shut in mortals; O God, for the riches, for the right birth of the Son,¹ lavish on us the finite and guard the Infinite.²

¹ or, for the riches with the fair offspring,

² Diti and Aditi, the divided and the undivided Consciousness, the Mother of division, and the Indivisible Mother.

कविं शशासुः कवयोऽवब्धा निधारयन्तो कुर्यात्स्वायोः ।
अतस्त्वं दृश्यां अग्न एतान् पङ्क्तिभिः पश्येरद्भुतां अयं एवैः ॥१२॥

त्वमग्ने वाधते सुप्रणीतिः सुतसोमाय विधते यविष्ठ ।
रत्नं भर शशमानाय घृण्वे पृथु इचन्द्रमवसे चर्षणिप्राः ॥१३॥

अथा ह यद् वयमग्ने त्वाया पङ्क्तिर्हस्तेभिश्चक्रुमा तनूभिः ।
रथं न क्रन्तो अपसा भुरिजोऽर्हतं येमुः सुध्य आशुषाणाः ॥१४॥

अथा मातुरुषसः सप्त विप्रा जायेमहि प्रथमा वेधसो नृन् ।
दिवस्पुत्रा अङ्गिरसो भवेमाऽद्रि रुजेम धनिनं शुचन्तः ॥१५॥

अथा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥१६॥

MANDALA FOUR

12. Seers unconquered proclaimed the seer, they established¹ him within in the gated house of the human being. Then, O Flame, mayst thou reach with thy journeying feet and, exalted, see those transcendent² ones who must come into our vision.³

13. O Fire, ever most young, mayst thou giving thy good leading to the singer of the word who has pressed the wine and performed the sacrifice, bring to him in his labour, luminous one, an ecstasy wide in its delight, filling the seeing man for his safeguard.

14. O Fire, as we have done with our hands, with our feet, with our bodies in our desire of thee, like men who make a chariot with the toil of their two arms, so, the wise thinkers have laboured out the Truth and possess it.⁴

15. Now may we be born as the seven illumined seers of the Dawn, the mother, supreme creators creating the Gods within us; may we become the Angirasas, sons of Heaven and shining with light, break the hill that has within it the riches.

16. Now, too, O Fire, even as our supreme and ancient fathers, desiring to possess the Truth, speakers of the word, reached the very purity, reached the splendour of the Light;⁵ as they broke through the earth and uncovered the ruddy herds.

¹ or, commanded the seer, they upheld him

² or, wonderful

³ or, made visible; the word means either "visible" or "to be seen".

⁴ or, desiring to possess it.

⁵ or, entered into meditation and reached the very purity;

सुकर्मणिः सुरक्षो देवयन्तोऽयो न देवा जनिमा धमन्तः ।
शुचन्तो अग्निं ववृधन्त इन्द्रमूर्धं गव्यं परिषदन्तो अगमन् ॥१७॥

आ यूथेव क्षुमति पशवो अख्यद् देवानां यज्जनिमान्त्युग्र ।
मर्तानां चिदुर्वशीरकृप्रन् वृधे चिदर्य उपरस्यायोः ॥१८॥

अकर्म ते स्वपसो अभूम ऋतमवलघ्नपसो विभातीः ।
अनूनमग्निं पुरुधा सुश्चन्द्रं देवस्य मर्मजतश्चारु चक्षुः ॥१९॥

एता ते अग्न उचथानि वेधोऽवोचाम कवये ता जुषस्व ।
उच्छोचस्व कृणुहि वस्यसो नो महो रायः पुरुवार प्र यन्धि ॥२०॥

MANDALA FOUR

17. Perfect in action, perfect in lustre, desiring the godhead, becoming gods, they smelted and forged the Births as one forges iron, flaming with light they made the Fire to grow, surrounding Indra they reached the wide mass of the Ray-Cows.

18. There was seen as if herds of the Cows in an opulent place, that which, seen near, was the birth of the gods,¹ O Forceful Fire; they both illumined² the widenesses of mortals and were aspirants for³ the growth of the higher being.

19. For thee we worked and became perfect in our works, the Dawn shone out and illumined the Truth; we lit the unstinted Fire in the multitude of its kinds, in the fullness of his delight, brightening the beautiful eye of the Godhead.

20. These are the utterances, O creator, O Fire, we have spoken to thee the seer, in them take pleasure. Flame upwards, make us move full of possessions; O thou of many boons, give us the Great Riches.

¹ or, there was seen like herds of the Cow in an opulent place that which is near to the birth of the godheads,

² or, achieved the wide illuminations of mortals

³ or, warriors for the growth etc.

सुक्त ३

आ वो राजानमध्वरस्य रुद्रं होतारं सत्ययजं रोवस्योः ।
अग्निं पुरा तनयित्त्नोरचित्ताद्विरण्यरूपमवसे कृणुध्वम् ॥१॥

अयं योनिश्चकृमा यं वयं ते जायेव पत्य उशती सुवासाः ।
अर्वाचीनः परिबीतो नि षीदेमा उ ते स्वपाक प्रतीचीः ॥२॥

आशुष्वते अदृपिताय मन्म नृचक्षसे सुमृलीकाय वेधः ।
देवाय शस्तिममृताय शंस प्रायेव सोता मधुषुद् यमीळे ॥३॥

त्वं चिन्नः शम्या अग्ने अस्या ऋतस्य बोध्यतचित् स्वाधीः ।
कदा त उक्था सधमाद्यानि कदा भवन्ति सख्या गृहे ते ॥४॥

कथा ह तद् वरुणाय त्वमग्ने कथा दिवे गर्हसे कल आगः ।
कथा मित्राय मीळ्हुषे पृथिव्यै श्रवः कवर्चग्ने कद् भगाय ॥५॥

MANDALA FOUR

SUKTA 3

1. Create for yourselves the King of the pilgrim-rite, the Terrible, the priest of the invocation who wins by sacrifice the Truth in earth and heaven,¹ create Fire golden in his form for your protection before the outspreading² of the Ignorance.

2. This is thy seat which we have made for thee, even as, desiring, a wife richly robed for her lord; thou art turned towards us and wide-extended around, sit here within: O once far distant Fire, these are fronting thee, O Fire, perfect in wisdom.

3. O ordinant of sacrifice, to Fire that hears, inviolate, the strong in vision, the happy, the immortal Godhead speak the Thought, the word expressing him, whom I pray as with the voice of the stone of the pressing when it presses out the honey-wine.

4. Thou, too, O Fire, turn towards our labour, become aware of this word, in perfect answer of thy thought, Truth-conscious, become aware of the Truth. When shall there be thy utterances that share in our ecstasy, when thy acts of companionship in the house?

5. How dost thou blame it, O Fire, to Varuna, to Heaven, what is that sin we have done? How wouldst thou speak of us to Mitra, the bountiful, how to earth? What wilt thou say to Aryaman, what to Bhaga?

¹ or, who worships with sacrifice the Truth for earth and heaven,

² or, before the thunder-crash from the unknown.

कद् धिष्ण्यासु वृषसानो अग्ने कद् वाताय प्रतवसे शुभंये ।
परिज्मने नासत्याय क्षे ब्रवः कदग्ने रुद्राय नृघ्ने ॥६॥

कथा महे पुष्टिभराय पूष्णे कद् रुद्राय सुमखाय हविर्दे ।
कद् विष्णवे उरुगायाय रेतो ब्रवः कदग्ने शरवे बृहत्यै ॥७॥

कथा शर्षाय मरुतामृताय कथा सूरै बृहते पृच्छघमानः ।
प्रति ब्रवोऽदितये तुराय साधा दिवो जातवेदश्चिकित्वान् ॥८॥

ऋतेन ऋतं नियतमीळ आ गोरामा सचा मधुमत् पक्वमग्ने ।
कृष्णा सती रुशता धासिनैषा जामर्येण पयसा पीपाय ॥९॥

ऋतेन हि ष्मा वृषभश्चिदवक्तः पुर्मा अग्निः पयसा पृष्ठघ्ने ।
अस्पन्दमानो अचरद् वयोधा वृषा शुक्रं वुवुहे पृश्निरूधः ॥१०॥

MANDALA FOUR

6. What, O Fire, growing in thy abodes, wouldst thou say for us, what to the wind most forceful, to the seeker of the Good, the all-pervading, to the lord of the journey, to the earth? What, O Fire, to Rudra the slayer of men?

7. How wilt thou speak of us to Pushan, the mighty bringer of increase, what to Rudra great in sacrifice, giver of the offering? What seed of things to wide-striding Vishnu, or what, O Fire, to vast doom?

8. How when they question thee wouldst thou answer to the host of the Life-Gods in their Truth, or to the Sun in his vastness, to the mother indivisible, to the swift traveller? O knower of all things born, thou knowest the Heaven, for us accomplish.

9. I ask for the truth governed by the Truth, together the unripe things of the Cow of light and that of her which is sweet and ripe, O Fire. Even black of hue, she nourishes with a luminous supporting, with a kindred milk.¹

10. For the Fire the Bull, the Male, is inundated with the Truth, with milk of the heights: unstirred he ranges abroad establishing the wideness, the dappled Bull has milked out the bright udder.

¹ The Cow (the Vedic symbol of knowledge) even in the Ignorance where it is black still nourishes us with a truth which is still luminous and governed by the Greater Truth which is hers on higher levels where she is the radiant Cow of Light.

ऋतेनात्रि व्यसन् भिदन्तः समङ्गिरसो नवन्त गोभिः ।
शूनं नरः परि षदस्रुषासमाविः स्वरभवज्जाते अग्नौ ॥११॥

ऋतेन देवीरमृता अमृक्ता अर्णोभिरापो मधुमद्भिरग्ने ।
वाजी न सर्गेषु प्रस्तुभानः प्र सदमित् त्रवितवे दधन्युः ॥१२॥

मा कस्य यक्षं सदमिद्धुरो गा मा वेशस्य प्रमिनतो मापेः ।
मा भ्रातुरग्ने अनृजोऽर्हणं वेर्मा सख्युर्वक्षं रिपोर्भुजेम ॥१३॥

रक्षा णो अग्ने तव रक्षणेभी रारक्षाणः सुमत्प्र प्रीणानः ।
प्रति ष्फुर वि रुज वीड्वंहो जहि रक्षो महि चिद् वावृधानम् ॥१४॥

एभिर्भव सुमना अग्ने अर्कैरिमान् त्सृश मन्मभिः शूर वाजान् ।
उत ब्रह्माण्यङ्गिरो जुषस्व सं ते शस्तिर्देववाता जरेत ॥१५॥

MANDALA FOUR

11. By the Truth the Angiras-seers broke the hill, they parted it asunder, they moved¹ together with the Ray-Cows; men sat happily around Dawn, the Sun-world² was manifested when the Fire was born.³

12. By the Truth, divine immortal, and inviolate, the Waters with their honied floods, Fire, like a steed of swiftness pressing forward⁴ in its gallopings, raced ever on to their flow.

13. Mayst thou never pass over to the Power⁵ of one who is a thief, or of a neighbour or one intimate who would do us injury,⁶ mayst thou not incur the debt of a brother who is crooked, may we not suffer by evil thought from⁷ friend or foe.

14. O Fire, strong in sacrifice, protect us ever guarding us with thy keepings, taking pleasure in us; burst out in flame, break the strong evil, slay the (Rakshasa) demon even when he is increasing into greatness.

15. O Fire, become great of mind by these hymns of illumination, by our thinkings touch these plenitudes, O heroic flame, so, take joy in the words of knowledge, O Angiras, let our speech expressing thee come close to thee, enjoyed by the gods.

¹ or, came

² or, the Sun

³ or, in the birth of the sun.

⁴ or, urged forwards

⁵ The word means supernatural or occult Power which captures the force of Agni, the lord of Tapasya, to use it for harm.

⁶ or, diminishes us,

⁷ or, by the skill of; here, again, it is skill in an occult working, or an occult and hostile direction of thought that is feared.

एता विदवा विदुषे तुभ्यं वेधो नीथान्यग्ने निष्या वचांसि ।
निवचना कवये काव्यान्यशंसिषं मतिभिर्विप्र उक्थैः ॥१६॥

सूक्त ४

कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवां इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥१॥

तव भ्रमास आशुया पतन्त्यनु स्पृश घृषता शोशुचानः ।
तपूष्यग्ने जुह्वा पतङ्गानसंबितो वि सृज विष्वगुल्काः ॥२॥

प्रति स्पृशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अवब्धः ।
यो नो दूरे अघशंसो यो अन्त्यग्ने माकिष्टे व्यथिरा दधर्षीत् ॥३॥

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्रां ओषतात् तिग्महेते ।
यो नो अरातिं समिधान चक्रे नीचा तं घक्ष्यतसं न शुष्कम् ॥४॥

MANDALA FOUR

16. Thus have I, an illumined sage, by my thoughts and utterances spoken to thee, who knowest, O Fire, O creator, secret words of guidance, seer-wisdoms that speak out their sense to the seer.¹

SUKTA 4

1. Make thy mass like a wide marching, go like a king full of strength with his following, running in the rapid passage of thy march; thou art the Archer, pierce the demons with thy most burning shafts.

2. Swiftly rush thy wanderings; blazing up follow and touch with thy violence; O Fire, spread by thy tongue thy burning heats and thy winged sparks; unleashed, scatter on every side thy meteors.

3. Swiftest to act, spread abroad thy scouts to their places, and become the indomitable protector of this being: he who would bring evil by speech against us from afar or one from near, let not any such bringer of anguish do violence to thee, O Fire!

4. Arise, O Fire, spread out towards us, consume utterly the unfriendly, O sharp-missiled Flame; O high-kindled! whoever has done enmity against us burn him down like a dry log.

¹ or, all these in my thoughts and utterances I have spoken to thee, I, an illumined sage, to thee the knower, O Fire, O creator, words of guidance, secret words, seer-wisdoms that speak out their meaning to the seer.

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामि प्र मृणीहि शत्रून् ॥५॥

स ते जानाति सुमतिं यविष्ठ य ईवते ब्रह्मणे गातुमैरत् ।
विश्वान्यस्मै सुदिनानि रायो द्युम्नान्यर्यो वि दुरो अभि द्यौत् ॥६॥

सेवग्ने अस्तु सुभगः सुदानुर्यस्त्वा नित्येन हविषा य उक्थैः ।
पिप्रीषति स्व आयुषि दुरोणे विश्वेदस्मै सुदिना सासदिष्टिः ॥७॥

अर्चामि ते सुमतिं घोष्यर्वाक् सं ते वावाता जरतामियं गीः ।
स्वश्वास्त्वा सुरथा मर्जयेमाऽस्मे क्षत्राणि धारयेरनु द्यून् ॥८॥

इह त्वा भूर्या चरेद्रुप त्मन् दोषावस्तर्दीविवांसमनु द्यून् ।
क्रीळन्तस्त्वा सुमनसः सपेमाऽभि द्युम्ना तस्थिवांसो जनानाम् ॥९॥

MANDALA FOUR

5. High-uplifted be, piercing through reveal in us the things divine, O Fire; lay low what the demon forces¹ have established: companion or single, crush the foe.

6. He knows thy right-mindedness, O youngest of the Gods, who hastens the journey² for the Word in its march. For him the high doer of works has made to shine about his doors all brightness of the day, all treasures and splendours of the light.

7. May he, O Fire, be fortunate and munificent who with the eternal offering, who with his utterances, seeks to satisfy thee in his own life, in his gated house; may there be for him all brightnesses of the day, may such be his sacrificing.³

8. I make to shine thy right thought in me, may this word diffused in its peal approach close to thee. Rich in horses and chariots may we make all bright and pure for thee, mayst thou hold up thy might in us from day to day.

9. Here in this world should one largely act from one's self in the presence of thee as day by day thou shinest out in morn and in dusk: right-minded may we touch thee as we play, taking our stand on the luminous inspirations⁴ of men.

¹ or, demon impulses

² or, who drives the path

³ or, may all that sacrifice of his be bright in its days.

⁴ or, luminous energies

HYMNS TO THE MYSTIC FIRE

यस्त्वा स्वश्वः सुहिरण्यो अग्न उपयाति वसुमता रथेन ।
तस्य त्राता भवसि तस्य सखा यस्त आतिथ्यमानुषग् जुजोषत् ॥१०॥

महो रजामि बन्धुता वचोभिस्तन्मा पितुर्गोतमादन्वियाय ।
त्वं नो अस्य वचसश्चिकिद्धि होतर्यविष्ठ सुक्रतो वमूनाः ॥११॥

अस्वप्नजस्तरणयः सुशेवा अतन्द्रासोऽवुका अश्रमिष्ठाः ।
ते पायवः सघ्नयञ्चो निषद्याग्ने तव नः पान्त्वमूर ॥१२॥

ये पायवो मामतेयं ते अग्ने पश्यन्तो अन्धं दुरितावरक्षन् ।
ररक्ष तान् त्सुकुतो विश्ववेदा विप्सन्त इव रिपवो नाह देभुः ॥१३॥

त्वया वयं सधन्यस्त्वोतास्तव प्रणीत्यश्याम वाजान् ।
उभा शंसा स्रवय सत्यतातेऽनुष्ठुया कृणुह्यह्याण ॥१४॥

अया ते अग्ने समिधा विधेम प्रति स्तोमं शस्यमानं गुभाय ।
दहाशसो रक्षसः पाह्यस्मान् ब्रुहो निदो मित्रमहो अवघात् ॥१५॥

MANDALA FOUR

10. He who comes to thee, O Fire, with strong horses, with fine gold, with his chariot full of riches, thou becomest his deliverer, his friend and comrade,—he who takes joy in thy uninterrupted guesthood.

11. I break great ones by my words, by my friendship with thee; that came down to me from Gotama, my father: domiciled in the house do thou become conscious of this word of ours, O youngest God! O priest of the call! O strong Will!

12. Undreaming, ever in movement, blissful, undrowsing, untorn, untired may thy guardian powers sitting linked together guard us, O thou untouched by ignorance, O Fire!

13. Thy guardian powers, O Fire, which protected the son of Mamata from evil, for they saw and he was blind, omniscient guarded them in their good work; the foe who would have hurt them could not hurt.

14. By thee as thy companions, guarded by thee, by thy leading, may we win the plenitudes; impel to their way both annunciations, O builder of Truth: straight away, confident, create.

15. With the fuel may we do thee worship, O Fire, accept the hymn which we utter, burn the demons who speak not the word of blessing, guard us from the doer of harm, from the censurer and his blame, O friendly Light!

सूक्त ५

वैश्वानराय मीळ्हुषे सजोषाः कथा दाशेमाग्नये बृहद् भाः ।
अनूनेन बृहता वक्षथेनोप स्तभायदुपमिध्न रोधः ॥१॥

मा निन्वत य इमां मह्यं रातिं देवो ब्रह्मो मर्त्याय स्वधावान् ।
पाकाय गृत्सो अमृतो विचेता वैश्वानरो नृतमो यज्ञो अग्निः ॥२॥

साम द्विबर्हा महि तिग्मभृष्टिः सहस्ररेता वृषभस्तुविष्मान् ।
पदं न गोरपगूळ्हं विविद्वानग्निर्मह्यं प्रेदु वोचन्मनीषाम् ॥३॥

प्र तां अग्निर्बभसत् तिग्मजम्भस्तपिष्ठेन शोचिषा यः सुराधाः ।
प्र ये मिनन्ति वरुणस्य धाम प्रिया मित्रस्य चेततो ध्रुवाणि ॥४॥

अभ्रातरो न योषणो व्यन्तः पतिरिपो न जनयो दुरेवाः ।
पापासः सन्तो अनुता असत्या इदं पदमजनता गभीरम् ॥५॥

MANDALA FOUR

SUKTA 5

1. How should we give, one in our joy in him, vast in light,¹ to the bounteous Universal Fire? With his vast and ample upbearing he props up the firmament like a pillar.

2. Blame not him who in his self-law has given this gift, divine to me the mortal, the wise to the ignorant, the immortal, the wide in consciousness, the most strong and mighty Universal Fire.

3. In his twofold mass² may the puissant Bull with his thousandfold seed, with his keen blaze discovering the great Possession, the deeply hidden seat of the Cow, declare to me that Mind of wisdom.

4. May the Fire sharp-tusked with his most burning flame of light, he who is full of felicity,³ consume them, they who impair the domain of Varuna and the beloved and abiding things of Mitra the conscious knower.

5. Going they go on their way like women who have no brothers, like wives⁴ with evil movements who do hurt⁵ to their lord, sinful, and untrue and full of falsehood they have brought into being this profound plane.

¹ or, shining with the light of the vast,

² or, force

³ or, he who is ever happy in achievement,

⁴ or, mothers

⁵ or, deceive

इदं मे अग्ने कियते पावकाऽमिनते गुरुं भारं न मन्म ।
बृहद् बधाय धृषता गभीरं यद्द्वं पृष्ठं प्रयसा सप्तधातु ॥६॥

तस्मिन्नेव समना समानमभि क्रत्वा पुनती धीतिरश्याः ।
ससस्य चर्मस्रधि चारु पश्नेरग्रे रूप आरुपितं जबाह ॥७॥

प्रवाच्यं वचसः किं मे अस्य गुहा हितमुप निणिग् वदन्ति ।
यदुल्लियाणामप वारिव व्रन् पाति प्रियं रूपो अग्रं पदं वेः ॥८॥

इदमु त्यन्महि महामनीकं यदुल्लिया सचत पूव्यं गौः ।
ऋतस्य पदे अधि दीद्यानं गुहा रघुष्यद् रघुयद् विवेद ॥९॥

अथ द्युतानः पित्रोः सचासाऽमनुत गुरुं चारु पश्नेः ।
मातुष्यदे परमे अन्ति षद् गोर्वृष्णः शोचिषः प्रयतस्य जिह्वा ॥१०॥

MANDALA FOUR

6. For me who howso small, impair not the heavy burden of this thought, O purifying Fire, uphold with the violence of thy delight this vast and profound and mighty sevenfold plane¹.

7. Him, now may the purifying Thought reach and possess by the will, like attaining to its like; in the movement² of the peace, over the form of the dappled Mother figured out on the summit in its might and its beauty.

8. What of this word do they say to me, what that has to be declared and is mysterious and hidden in the secrecy?³ What was as if a covering defence of the rays⁴ they have uncovered,—he guards the beloved form, the summit plane of the being⁵.

9. This which is that great front of the Great Ones to which as its supreme place adheres the shining Cow, he came to know flaming in the plane of the Truth, hastening in its speed in the secrecy.⁶

10. Now shining in union with the two Parents, close to him, he perceived the beautiful and secret abode of the dappled Cow. There was the tongue of the Bull of flame intent on its action, it was near the Cow of Light, in the supreme plane of the Mother.

¹ or, plane with its seven layers.

² or, the action

³ or, cave?

⁴ or, the shining Cows

⁵ or, the Bird.

⁶ or, cave.

ऋतं वोचे नमसा पृच्छधमानस्तवाशसां जातवेदो यदीदम् ।
त्वमस्य क्षयसि यद्द विश्वं दिवि यद्दु द्रविणं यत् पृथिव्याम् ॥११॥

किं नो अस्य द्रविणं कद्द रत्नं वि नो वोचो जातवेदश्चिकित्वान् ।
गुहाध्वनः परमं यन्नो अस्य रेकु पदं न निदाना अगन्म ॥१२॥

का मर्यादा वयुना कद्द वाममच्छा गमेम रघवो न वाजम् ।
कदा नो देवीरमृतस्य पत्नीः सूरौ वर्णेन ततनन्नुषासः ॥१३॥

अनिरेण वचसा फल्गवेन प्रतीत्येन कृधुनातृपासः ।
अधा ते अग्ने किमिहा वदन्त्यनायुधास आसता सचन्ताम् ॥१४॥

अस्य श्रिये समिधानस्य वृष्णो वसोरनीकं दम आ हरोच ।
रशद् वसानः सुवृशीकरूपः क्षितिर्न राया पुरुवारो अद्यौत् ॥१५॥

MANDALA FOUR

11. Asked with obeisance I voice the Truth, this which I have won by thy declaring of it,¹ O knower of all things born; thou possessest all this that is, the treasure which is in heaven and that which is on the earth.

12. What is the treasure of this Truth, what the delight of it, wholly declare to us, O knower of the births, for thou art aware. That supreme plane in the secrecy which is the highest goal of our path, which is over and above all, that we have reached, free from bondage.

13. What is its boundary, its manifestation of knowledge, what the joy of it towards which we must move like gallopers towards the plenitude? When have the divine Dawns, wives of the immortal, woven it into shape by the hue of light of the sun?

14. Those who live undelighted with the word that is languid and scanty, narrow and dependent on their belief, what now and here can they say to thee, O Fire? Uninstrumented let them remain united with the unreal.

15. For the glory and beauty of the Bull in his high burning the flame-force of the master of riches glowed in its splendour; clothing himself with brilliance in his form of perfect vision, he has shone out full of many boons like a dwelling with its treasure.

¹ or, by thy wish,

सूक्त ६

ऊर्ध्व ऊ षु णो अध्वरस्य होतरग्ने तिष्ठ देवताता यजीयान् ।
त्वं हि विश्वमभ्यसि मन्म प्र वेधसश्चित् तिरसि मनीषाम् ॥१॥

अमूरो होता न्यसादि विश्वग्निर्मन्द्रो विदथेषु प्रचेताः ।
ऊर्ध्व भानुं सवितेवाध्वेन्मेतेव धूमं स्तभायदुप द्याम् ॥२॥

यता सुजूर्णी रातिनी घृताची प्रदक्षिणिद् देवतातिमुराणः ।
उदु स्वरुर्नवजा नाक्रः पशवो अनक्ति सुधितः सुमेकः ॥३॥

स्तीर्णे बर्हिषि समिधाने अग्ना ऊर्ध्वो अध्वर्युर्जुषाणो अस्थात् ।
पर्यग्निः पशुपा न होता त्रिविष्टचेति प्रविष उराणः ॥४॥

परि त्मना मितद्वुरेति होताऽग्निर्मन्द्रो मधुवचा ऋतावा ।
ब्रवन्त्यस्य वाजिनो न शोका भयन्ते विश्वा भुवना यदभ्राट् ॥५॥

MANDALA FOUR

SUKTA 6

1. O Fire, summoner priest of the pilgrim-rite, stand up very high for us, strong for sacrifice in the forming of the gods: thou art the ruler over every Thought and thou carriest forward the mind of thy worshipper.

2. Free from ignorance, Fire, the rapturous priest of the Call has taken his seat in creatures, the conscious thinker in their findings of knowledge. He enters into a high lustre like a creator Sun, like a pillar he makes his smoke a prop to heaven.

3. A luminous force of giving, swift and put forth into action, he widens the formation of the gods as he turns round it; new-born he stands up high¹ like an arrow-shaft well-planted and firm² and shows by his light the herds.

4. When the sacred grass is strewn and kindled burns the flame, the leader of the pilgrim-rite stands up to high rejoicing in his work; Fire, the priest of the call, like a guardian of the herds thrice moves round them, the Ancient of days, ever widening his circle.

5. He goes round in his self-motion with measured run, Fire, the rapturous priest of the call, sweet of word, possessing the Truth; his flames gallop like horses, all the worlds are in fear when he blazes.

¹ Greek: *akra*.

² or, a sun-beam fixed and constant. Or, it may possibly mean, a pole, banner well-planted and firm he shows (the place of) the herds.

भद्रा ते अग्ने स्वनीकं संदृग्ं घोरस्य सतो विषुणस्य चारुः ।
न यत् ते शोचिस्तमसा वरन्त न ध्वस्मानस्तन्वी रेप आ धुः ॥६॥

न यस्य सातुर्जनितोरवारि न मातरापितरा नू चिदिष्टौ ।
अधा मित्रो न सुधितः पावकोऽग्निर्वीदाय मानुषीषु विक्षु ॥७॥

द्विर्यं पञ्च जीजनन् त्संवसानाः स्वसारो अग्निं मानुषीषु विक्षु ।
उषर्बुधमथर्यो न दन्तं शुक्रं स्वासं परशुं न तिग्मम् ॥८॥

तव त्ये अग्ने हरितो घृतस्ना रोहितास ऋज्वञ्चः स्वञ्चः ।
अरुषासो वृषण ऋजुमुष्का आ देवतातिमह्वन्त दस्माः ॥९॥

ये ह त्ये ते सहमाना अयासस्त्वेषासो अग्ने अर्चयश्चरन्ति ।
श्येनासो न दुवसनासो अर्थं तुविष्वणसो मारुतं न शर्धः ॥१०॥

अकारि ब्रह्म समिधानं तुभ्यं शंसात्युक्थं यजते व्यू धाः ।
होतारमग्निं मनुषो नि षेदुर्नमस्यन्त उशिजः शंसमायोः ॥११॥

MANDALA FOUR

6. O Fire of the fair front! happy is thy vision; even when thou art terrible and adverse great is thy beauty: for they hem not in thy flame with the darkness, for the destroyers cannot set evil in thy body.

7. He is the begetter of things and his conquest cannot be held back, not even the father and the mother can stay him any longer in his impulsion. Now like a friend well-established, the purifying Fire has shone out in the human peoples.

8. The twice five sisters who dwell together have given birth to the Fire in the human peoples, the waker in the dawn, like a tusk of flame, brilliant and fair of face, like a sharp axe.

9. Bay-coloured are those horses of thine, dripping light, or they are red, straight is their motion, swift is their going, males, ruddy-shining, straight and massive, great in their deeds they are called to our forming of the Gods.

10. These are thy rays, O Fire, that put forth overwhelming force, moving, impetuous in their blaze, they move towards the goal like hawks in their action, with many voices of storm like an army of the life-god.

11. O high-kindled Fire, the Word has been formed for thee, one voices the utterance, one sacrifices,—now ordain: men set the Fire within as the priest of the call, making to him their prostration of surrender, aspirants to the self-expression of the human being.

सूक्त ७

अयमिह प्रथमो धायि धातूभिर्होता यजिष्ठो अध्वरेण्वीडधः ।
यमप्नवानो भृगवो विरुच्युर्वनेषु चित्रं विभ्वं विशेविशे ॥१॥

अग्ने कदा त आनुषग् भुवद् देवस्य चेतनम् ।
अथा हि त्वा जगृभिरे मर्तासो विक्षीडधम् ॥२॥

ऋतावानं विचेतसं पश्यन्तो द्यामिव स्तुभिः ।
विश्वेषामध्वराणां हस्कर्तारं दमेदमे ॥३॥

आशुं दूतं विवस्वतो विश्वा यश्चर्षणीरभि ।
आ जभ्रुः केतुमायवो भृगवाणं विशेविशे ॥४॥

तमीं होतारमानुषक् चिकित्वांसं नि षेदिरे ।
रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः ॥५॥

तं शश्वतीषु मातृषु वन आ वीतमभितम् ।
चित्रं सन्तं गुहा हितं सुवेवं कूचिदथिनम् ॥६॥

MANDALA FOUR

SUKTA 7

1. This is he who was established as chief and first by the Founders of things, the priest of the call, most strong for sacrifice, to be prayed in the pilgrim-rites,—he whom the doer of works and the flame seers¹ set shining wide in the forests, rich in light, all-pervading, for man and man.

2. O Fire, when shall the conscious waking of thy godhead become uninterrupted? For, now mortals have laid hold on thee as one desirable in human creatures.

3. For they see thee, possessor of the Truth and wide in knowledge like waking heaven with its stars, the smile of light of all these pilgrim-sacrifices in house and house,—

4. The swift messenger of the illumining Sun who comes to all the seeing people; men hold him as the ray of intuition and he shines as the Bhrigu-flame-seer for each being.

5. This is the priest of the call whom they set within, who uninterruptedly wakes to knowledge, rapturous with his purifying flame, most strong to sacrifice by his seven seats.²

6. Him in the many mothers linked together, widespread and unapproached in the forest, abiding in the secret Cave and rich with many lights, full of knowledge or moving to some unknown goal.

¹ Apnavan and the Bhrigus

² or, with his seven lights.

ससस्य यद् वियुता सस्मिन्नधस्तस्य धामन् रणयन्त देवाः ।
महर् अग्निर्नमसा रातहव्यो वेरध्वराय सदमिवृतावा ॥७॥

वेरध्वरस्य दूत्यानि विद्वानुभे अन्ता रोवसी संचिकित्वान् ।
दूत ईयसे प्रदिव उराणो विदुष्टरो दिव आरोधनानि ॥८॥

कृष्णं त एम रुशतः पुरो भाश्चरिष्ण्वर्चिर्वपुषामिवेकम् ।
यदप्रवीता दधते ह गर्भं सद्यश्चिज्जातो भवसीदु दूतः ॥९॥

सद्यो जातस्य ददृशानमोजो यदस्य वातो अनुवाति शोचिः ।
वृणक्ति तिग्मामतसेषु जिह्वां स्थिरा चिदभा दयते वि जम्भैः ॥१०॥

तृषु यदभा तृषुणा ववक्ष तृषुं दूतं कृणुते यद्वो अग्निः ।
वातस्य मेळि सद्यते निजूर्वभाशुं न वाजयते हिन्वे अर्वा ॥११॥

MANDALA FOUR

7. When in the separation from sleep the Gods have joy in that udder of the Cow, in the plane of the Truth, great becomes the Fire by the offering given with prostration and journeys for the pilgrim-sacrifice and the Truth is ever with him.

8. He journeys knowing the embassies of the pilgrim-sacrifice between both the firmaments, utterly awakened to knowledge. A messenger, the Ancient of days, ever widening, ever greater in knowledge, thou travellest the mounting slopes of heaven.¹

9. Black is the path of thy shining, thy light goes in front, a journeying ray, the one supreme of all thy bodies; when one unimpregnated bears thee as the child of her womb, in the sudden moment of thy birth thou art already the messenger.

10. The moment he is born his might becomes visible when the wind blows behind his flame; he turns his sharp tongue round the trunks and tears his firm food with his jaws of flame.

11. When quickly he carries his foods on his rapid tongue, this mighty Fire fashions himself into a swift messenger; consuming all he clings to the mad course² of the wind, as a driver a swift horse he sets it to gallop for the seeker of the plenitude.

¹ or, thou travellest to the inmost places of heaven.
or, to the roar

सूक्त ८

वृतं वो विश्ववेदसं हव्यवाहममर्त्यम् । यजिष्ठमृञ्जसे गिरा ॥१॥

स हि वेदा वसुधितिं मह्यं आरोधनं दिवः । स देवा एह वक्षति ॥२॥

स वेद देव आनमं देवां ऋतायते दमे । दाति प्रियाणि चिद् वसु ॥३॥

स होता सेदु वृत्यं चिकित्वा अन्तरीयते । चिद्वां आरोधनं दिवः ॥४॥

ते स्याम ये अग्नये ददाशुर्हव्यदातिभिः । य ईं पुष्यन्त इन्धते ॥५॥

ते राया ते सुवीर्यैः ससवांसो वि शृण्विरे । ये अग्ना दधिरे दुवः ॥६॥

अस्मे रायो दिवेदिवे सं चरन्तु पुरुस्पृहः । अस्मे वाजास ईरताम् ॥७॥

स विप्रश्चर्षणीनां शवसा मानुषाणाम् । अति क्षिप्रेव विध्यति ॥८॥

MANDALA FOUR

SUKTA 8

1. Array with your word the messenger, the carrier of your offerings, most strong to sacrifice, the omniscient, the Immortal.

2. For, he knows the place of the possession of the riches, he knows the ascending slope of heaven, he shall bring here the gods.

3. A God, he knows for the seeker of the Truth his way of submission to the gods in the house of Truth, and he gives the beloved treasures.

4. He is the priest of the call, it is he who travels between, aware of his embassy knowing the ascending slope of heaven.

5. May we be of those who have given to the Fire with the gift of their offerings, who kindle him and increase.

6. They by the treasure, by the hero-strengths have conquered and have heard who have upheld their work in the Fire.

7. In us may the riches move from day to day bringing the multitude of our desires, may we receive the impulsion of the plenitudes.

8. An illumined seer, by the might of seeing human beings he pierces beyond like a swift arrow.

सूक्त ९

अग्ने मूळ महान् अस्ति य ईमा देवयुं जनम् । इयेथ बहिरासदम् ॥१॥

स मानुषीषु ब्रूळभो विक्षु प्रावीरमर्त्यः । ब्रूतो विश्वेषां भुवत् ॥२॥

स सद्य परि णीयते होता मन्द्रो दिविष्टिषु । उत पोता नि षीदति ॥३॥

उत ग्ना अग्निरध्वर उतो गृहपतिर्दमे । उत ब्रह्मा नि षीदति ॥४॥

वेषि ह्याध्वरीयतामुपवक्ता जनानाम् । हव्या च मानुषाणाम् ॥५॥

वेषीद्वस्य ब्रूत्यं यस्य जुजोषो अध्वरम् । हव्यं मर्तस्य वोळ्हवे ॥६॥

अस्माकं जोष्यध्वरमस्माकं यज्ञमङ्गिरः । अस्माकं शृणुधी हवम् ॥७॥

परि ते ब्रूळभो रथोऽस्मां अश्नोतु विश्वतः । येन रक्षसि दाशुषः ॥८॥

MANDALA FOUR

SUKTA 9

1. O Flame, be gracious, for great art thou who comest to the seeker of the godheads to sit on his seat of sacrifice.

2. He becomes manifest in human beings,¹ invincible,² immortal, the messenger of all.

3. He is borne round the house, a rapturous priest of the call in our heavenward urges; he takes his seat as the priest of the purification.

4. The Fire is the Goddess-powers in the pilgrim-rite and he is the master of the house in his home, he sits too as the priest of the word.

5. Thou comest to the offerings as the speaker of the sanction for human beings when they would perform the pilgrim-sacrifice.

6. Thou comest to be his envoy to him in whose sacrifice thou takest pleasure to carry the offerings of the mortal.

7. Take pleasure in our pilgrim-rite, in our sacrifice, O Angiras, hear our call.

8. Let thy invincible car reach us and move round us on every side by which thou guardest the givers of the offering.

¹ or, he becomes in human beings a protector,

² or, indestructible,

सूक्त १०

अग्ने तमद्याऽश्वं न स्तोमैः क्रतुं न भद्रं हविस्पुशम् ।
ऋध्यामा त ओहं ॥१॥

अथा ह्यग्ने क्रतोर्भद्रस्य वक्षस्य साधोः ।
रथीर्ऋतस्य बृहतो बभूथ ॥२॥

एभिर्नो अर्केर्भवा नो अर्वाङ्ग स्वर्णं ज्योतिः ।
अग्ने विश्वेभिः सुमना अनीकैः ॥३॥

आभिष्टे अद्य गीभिर्गृणन्तोऽग्ने दाशेम ।
प्र ते दिवो न स्तनयन्ति शुष्माः ॥४॥

तव स्वादिष्ठाऽग्ने संदृष्टिरिदा चिदह्म इवा चिदवतोः ।
श्रिये रुक्मो न रोचत उपाके ॥५॥

घृतं न पूतं तनूररेपाः शुचि हिरण्यम् ।
तत् ते रुक्मो न रोचत स्वधावः ॥६॥

कृतं चिद्धि ष्मा सनेमि द्वेषोऽग्न इनोषि मर्तात् ।
इत्था यजमानावृतावः ॥७॥

MANDALA FOUR

SUKTA 10

1. O Fire, let us today make thee affluent with our lauds as thy vehicles to bear thee,—even that of thee which is as if the Horse, as if a happy will touching the heart.

2. For now, O Fire, thou hast become the charioteer of a happy Will, of an all-accomplishing Discernment, of the Vast Truth.

3. Become close to us, O Fire, by these hymns of illumination, right-minded with all thy flame-powers, thy light like the sun-world.

4. Today uttering thee with these utterances may we give to thee, O Fire; thy strengths thunder forth like the heavens.¹

5. Most sweet is thy vision, now in the day, now in the night; it shines out close to us like gold for its beauty and splendour.

6. Free from evil is thy body; it is like pure clarified butter, it is pure gold; that in thee is golden in its shining, for such is thy self-law.

7. Even the lasting hostility done, O thou who possess-est the Truth, thou drivest away perfectly from the mortal sacrificer.²

¹ or, like the strength of heaven.

² or, away from the mortal who is exact in his sacrifice.

शिवा नः सख्या सन्तु भ्रात्राऽग्ने देवेषु युष्मे ।
सा नो नाभिः सद्ने सस्मिन्नघन् ॥८॥

सूक्त ११

भद्रं ते अग्ने सहसिन्ननीकमुपाक आ रोचते सूर्यस्य ।
रुशब् दृशो वदृशो नक्तया चिदरुक्षितं दृश आ रूपे अन्नम् ॥१॥

वि षाह्यग्ने गृणते मनीषां खं वेपसा तुविजात स्तवानः ।
विदवेभिर्यद् वावनः शुक्र देवैस्तन्नो रास्व सुमहो भूरि मन्त्र ॥२॥

त्वदग्ने काव्या त्वन्मनीषास्त्वदुक्था जायन्ते राध्यानि ।
त्वदेति द्रविणं वीरपेशा इत्याधिये दाशुषे मर्त्याय ॥३॥

त्वद् वाजी वाजंभरो विहाया अभिष्टिकृज्जायते सत्यशुष्मः ।
त्वद् रयिर्बैवजूतो मयोभुस्त्वदाशूर्जुर्जुर्वा अग्ने अर्वा ॥४॥

MANDALA FOUR

8. O Fire, auspicious may be all our friendship and brotherhood with you Gods. That is our centre, where is our home, where is that udder of the Cow of Light.

SUKTA 11

1. Happy is that flame-power of thine, O forceful Fire; it shines close to the Sun, glowing to vision it is seen even in the night, it is as if in its beauty¹ there were an unarid feast for the eye.

2. O Fire, O thou with thy many births, even as we hymn thee force open the heavens² with thy quivering lustre³ for him who utters the mind of wisdom; O Brilliant, O glorious flame, what thou with all the gods hast won, that give to us, that mighty thought.

3. O Fire, from thee are born the seer-wisdoms, from thee the mind of knowledge, from thee the utterances that achieve; from thee come the riches that take the hero's form to the mortal giver who has the true thought.

4. From thee is born the steed of swiftness that carries the plenitude, that has the force of Truth, that makes the great approach, that has the vastness; from thee is the treasure sent by the gods that creates the bliss, from thee the rapid speeding war-horse, O Fire.

¹ or, in its form

² or, the door or entrance

³ or, with thy lustre of knowledge

त्वामग्ने प्रथमं देवयन्तो देवं मर्ता अमृत मन्त्रजिह्वम् ।
द्वेषोयुतमा विवासन्ति धीभिर्दमूनसं गृहपतिममरम् ॥५॥

आरे अस्मदमतिमारे अंह आरे विश्वां दुर्मतिं यन्निपासि ।
दोषा शिवः सहसः सूनो अग्ने यं देव आ चित् सचसे स्वस्ति ॥६॥

सूक्त · १२

यस्त्वामग्न इनधते यतस्तुक् त्रिस्ते अन्नं कृणवत् सस्मिन्नहन् ।
स सु द्युम्नैरभ्यस्तु प्रसक्षत् तव ऋत्वा जातवेदश्चिकित्वान् ॥१॥

इध्मं यस्ते जभरच्छश्रमाणो महो अग्ने अनीकमा सपर्यन् ।
स इधानः प्रति दोषामुषासं पुष्यन् रयिं सचते धनसमित्रान् ॥२॥

अग्निरीशे बृहतः क्षत्रियस्याऽग्निर्वाजस्य परमस्य रायः ।
दधाति रत्नं विधते यविष्ठो व्यानुषङ्ग मर्त्याय स्वधावान् ॥३॥

यच्चिद्धि ते पुरुषत्रा यविष्ठाऽचित्तिभिश्चकृमा कच्चिदागः ।
कृधी ष्वस्मां अवितेरनागान् व्येनांसि शिश्रथो विष्वगग्ने ॥४॥

MANDALA FOUR

5. Thee, O Fire, O immortal, first and chief of the godheads mortals who are seekers of the godheads illumine by their thoughts, Fire with the rapturous tongue who pushest away the hostiles, the one domiciled within, the master of our house untouched by ignorance.

6. Far from us all unconsciousness, sin and evil mind when thou art on guard, a benignant Power in the night, O Fire, O son of force, over him to whom thou cleavest for his weal.

Sukta 12

1. He who kindles thee, O Fire, and with his ladle in action creates food for thee thrice in the day may he, awakened to knowledge, be ever with thy illuminations and wholly put forth his force and overcome by thy will, O knower of all things born.

2. He who labours and brings to thee thy fuel serving the flame-force of thy greatness, O Fire, he kindling thee every day and night ever grows and cleaves to the Treasure slaying the unfriendly Powers.

3. The Fire is the master of the vast might, the Fire is master of the supreme plenitude and riches; ever young, faithful to his self-law, he founds wholly uninterruptedly the ecstasy for the mortal who worships him.

4. If at all in our humanity by our movements of ignorance we have done any evil against thee, O Fire, make us wholly sinless before the mother indivisible; O Fire, mayst thou loosen from us the bonds of our sins to every side.

महश्चिदग्न एनसो अभीक ऊर्वाद् देवानामुत मर्त्यानाम् ।
मा ते सखायः सदमिद् रिषाम यच्छा तोकाय तनयाय शं योः ॥५॥

यथा ह त्यद् वसवो गौर्यं चित् पवि षिताममुञ्चता यजत्राः ।
एवो ष्वस्मन्मुञ्चता व्यंहः प्र तार्यग्ने प्रतरं न आयुः ॥६॥

सूक्त १३

प्रत्यग्निरुषसामग्रमख्यद् विभातीनां सुमना रत्नधेयम् ।
यातमश्विना सुकृतो दुरोणमुत् सूर्यो ज्योतिषा देव एति ॥१॥

ऊर्ध्वं भानुं सविता देवो अभेद् व्रप्सं दविध्वद् गविषो न सत्वा ।
अनु व्रतं वरुणो यन्ति मित्रो यत् सूर्यं दिव्यारोहयन्ति ॥२॥

यं सीमकृष्वन् तमसे विपृचे ध्रुवक्षेमा अनवस्यन्तो अर्थम् ।
तं सूर्यं हरितः सप्त यद्वीः स्पशं विश्वस्य जगतो बहन्ति ॥३॥

बहिष्ठेभिर्विहरन्यासि तन्तुमवध्ययन्नसितं देव वस्म ।
दविध्वतो रश्मयः सूर्यस्य चर्मैवावाधुस्तमो अप्सवन्तः ॥४॥

MANDALA FOUR

5. Even though our sin be great before gods and men, even though it be wide, O Fire, may we not come ever to harm from it who art thy friends and comrades; give to our Son, our begotten, the peace and the well-doing.

6. Even as that was done when the Masters of Riches, the Lords of sacrifice released the bright cow tethered by her foot, so release us utterly from evil; mayst thou carry forward our life so that it crosses beyond, O Fire.

SUKTA 13

1. The Fire facing the front of the dawns as they shine out has revealed the founding of ecstasy; the two Riders of the horse are coming to the gated house of the doer of good works; the divine Sun is rising up with its light.

2. The divine creator Sun has reached his high shining, he is like a warrior seeker of the Light brandishing his flag. There is Varuna, there is Mitra, all follow the working of the Law when they make the Sun to rise up in heaven.

3. Him whom, firm in their foundation, never ceasing from their aim they have made for the removing of the darkness, this Sun seven mighty brilliant mares bear as the scouts of the whole world.

4. O God, thou goest with steeds most strong to bear separating the weft woven, unweaving the black garment; the streaming rays of the Sun cast the darkness like a covering skin down within the waters.

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।

कथा याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

सूक्त १४

प्रत्यग्निरुषसो जातवेदा अथ्यद् देवो रोचमाना महोभिः ।

आ नासत्योरुगाया रथेनेमं यज्ञमुप नो यातमच्छ ॥१॥

ऊर्ध्वं केतुं सविता देवो अश्रेज्ज्योतिर्विश्वस्मै भुवनाय कृष्वन् ।

आप्रा द्यावापृथिवी अन्तरिक्षं वि सूर्यो रश्मिभिश्चेकितानः ॥२॥

आवहन्यरुणीज्योतिषागान्मही चित्रा रश्मिभिश्चेकिताना ।

प्रबोधयन्ती सुविताय देव्युषा ईयते सुयुजा रथेन ॥३॥

आ वां वहिष्ठा इह ते वहन्तु रथा अश्वास उषसो व्युष्टौ ।

इमे हि वां मधुपेयाय सोमा अस्मिन् यज्ञे वृषणा मादयेथाम् ॥४॥

अनायतो अनिबद्धः कथायं न्यङ्ङुत्तानोऽव पद्यते न ।

कथा याति स्वधया को ददर्श दिवः स्कम्भः समृतः पाति नाकम् ॥५॥

MANDALA FOUR

5. Unextended, unbound, facing downwards, facing upwards, how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

SUKTA 14

1. Fire, the godhead has been revealed, the knower of all things born, fronting the dawns as they gleam with the greatness of their lustres; wide-moving, lords of the journey, come moving in their chariot towards this our sacrifice.

2. The creator Sun is lodged in his high Ray of intuition fashioning the light for the whole world; the Sun in his universal knowledge has filled earth and heaven and the mid-world with his rays.

3. The dawn bearing him has come with the Light, dawn vast and rich in her lustres, knowing all by her rays; the divine dawn awakening to the happy path is journeying in her well-yoked chariot.

4. May these horses and chariots, strong to bear, bring you both in the shining out of the dawn: for, here for you are the juices of the Wine for the drinking of the sweetness; O strong Ones, may you take rapture of them in this sacrifice.

5. Unextended, unbound, facing downwards, facing upwards how does he not sink? By what self-law does he go on his journey? Who has seen when he joins heaven and is its pillar and guards the firmament?

सूक्त १५

अग्निर्होता नो अध्वरे वाजी सन् परि णीयते । देवो देवेषु यज्ञियः ॥१॥

परि त्रिविष्टपध्वरं यात्यग्नी रथीरिव । आ देवेषु प्रयो दधत् ॥२॥

परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद् रत्नानि दाशुषे ॥३॥

अयं यः सृञ्जये पुरो देववाते समिध्यते । द्युमां अमित्रवम्भनः ॥४॥

अस्य घा वीर ईवतोऽग्नेरीशीत मर्त्यः । तिग्मजम्भस्य मीळहृषः ॥५॥

तमर्बन्तं न सानसिमरुषं न दिवः शिशुम् । मर्मज्यन्ते दिवेदिवे ॥६॥

बोधद्यन्मा हरिभ्यां कुमारः साहदेव्यः । अच्छा न हूत उवरम् ॥७॥

उत त्या यजता हरी कुमारात् साहदेव्यात् । प्रयता सद्य आ ददे ॥८॥

एष वां देवावदिवना कुमारः साहदेव्यः । दीर्घायुरस्तु सोमकः ॥९॥

तं युवं देवावदिवना कुमारं साहदेव्यम् । दीर्घायुषं कृणोतन ॥१०॥

MANDALA FOUR

SUKTA 15

1. The Fire is our priest of the call in the pilgrim-sacrifice; he is led around as the horse, he is the god-head in the gods who is lord of the sacrifice.

2. The Fire goes thrice around the pilgrim-sacrifice and is like one driving a chariot, he founds our delight in the gods.

3. The Fire moves around the offerings, a seer, a master of the plenitudes and founds for the giver the ecstasies.

4. This is he who is kindled in the front in Srinjaya, son of Devavata, he is luminous and a destroyer of foes.

5. The mortal who is a hero can have mastery over the Fire in its march, the sharp-tusked bountiful Fire.

6. They make him bright from day to day like a conquering war-horse, like a shining babe of heaven.

7. When the prince, the son of Sahadeva, woke me with his two bay horses, though called towards him I was not ready to rise.

8. Even so, I took at once from the prince, the son of Sahadeva, those two sacred horses he gave.

9. O divine Riders, here before you is the prince Somaka, son of Sahadeva; long-lived may he be!

10. Even him the prince, the son of Sahadeva, O divine Riders, make long of life.

MANDALA FIVE

आत्रेयम्

बुधगविष्टिरौ

सूक्त १

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यत्त्वा इव प्र वयामुज्जिहानाः प्र भानवः सिद्धते नाकमच्छ ॥१॥

अबोधि होता यजथाय देवानूध्वो अग्निः सुमनाः प्रातरस्थात् ।
समिद्धस्य रुशदर्वाशि पाजो महान् देवस्तमसो निरमोचि ॥२॥

यदीं गणस्य रशनामजीगः शुचिरङ्गस्ते शुचिभिर्गोभिरग्निः ।
आद् दक्षिणा युज्यते वाजयन्त्युत्तानामूध्वो अधयज्जुह्विभिः ॥३॥

अग्निमच्छा देवयतां मनांसि चक्षूंषीव सूर्ये सं चरन्ति ।
यदीं सुवाते उषसा विरूपे श्वेतो वाजी जायते अप्रे अह्न्याम् ॥४॥

अनिष्ट हि जेन्यो अप्रे अह्नां हितो हितेष्वरुषो वनेषु ।
दमेदमे सप्त रत्ना दधानोऽग्निर्होता नि षसादा यजीयान् ॥५॥

THE ATRIS

BUDHA AND GAVISHTHIRA

SUKTA 1

1. Fire is awake by the kindling of the peoples, he fronts the dawn that comes to him like a fostering milch-cow; like the mighty ones casting upward their branching his lustres spread towards heaven.

2. The priest of the call is awake for sacrifice to the gods, Fire with his right thinking has stood up high ablaze. The red-glowing mass of him is seen: a great god has been delivered out of the darkness.

3. When he put out the long cord of his troop, Fire in his purity reveals all by the pure herds of his rays; the goddess of understanding is yoked to her works, she supine he standing high, he has drunk from her breasts with his tongues of flame.

4. The minds of men who seek the godhead converge towards the flame even as their seeings converge in the sun; when two dawns of different forms give birth to this Fire the white Horse is born in front of the days.

5. He was born victorious in front of the days, established in established things, ruddy-bright in the woodlands of our pleasure; in house and house founding the seven ecstasies the Fire took up its session as a priest of the call strong for sacrifice.

अग्निर्होता न्यसीदद् यजीयानुपस्थे मातुः सुरभा उ लोके ।
युवा कविः पुरनिःष्ठ ऋतावा धर्ता कृष्टीनामुत मध्य इदः ॥६॥

प्र णु त्वं विप्रमध्वरेषु साधुमग्निं होतारमीळते नमोभिः ।
आ यस्ततान रोदसी ऋतेन नित्यं मृजन्ति वाजिनं घृतेन ॥७॥

मार्जाल्यो मृज्यते स्वे दमूनाः कविप्रशस्तो अतिथिः शिषो नः ।
सहस्रशृङ्गो वृषभस्तदोजा विश्वा अग्ने सहसा प्रास्यन्यान् ॥८॥

प्र सद्यो अग्ने अत्येष्यन्यानाविर्यस्मै चारुतमो बभूथ ।
ईळेन्यो वपुष्यो विभावा प्रियो विशामतिथिर्मानुषीणाम् ॥९॥

तुभ्यं भरन्ति क्षितयो यविष्ठ बलिमग्ने अन्तित ओत दूरात् ।
आ भन्विष्ठस्य सुमतिं चिकिद्धि बृहत् ते अग्ने महि शर्म भद्रम् ॥१०॥

आद्य रथं भानुमो भानुमन्तमग्ने तिष्ठ यजतेभिः समन्तम् ।
विद्वान् पथीनामुर्वन्तरिक्षमेह देवान् हविरद्याय वक्षि ॥११॥

MANDALA FIVE

6. Strength has taken his seat as the priest of the offering mighty for sacrifice in the lap of the Mother, in that rapturous other world, the youth, the seer, manifold in his fixed knowledge, possessed of the Truth, the upholder of the peoples; in between too, is he kindled.

7. Men pray with their prostrations of surrender that illumined seer, who achieves perfection in the pilgrim-sacrifices, Fire, the priest of the call, for he has extended earth and heaven by the Truth, they rule bright with the Light the eternal Horse of power.

8. The purifier he is rubbed bright and pure, he who is proclaimed by the seers, one who is the dweller in his own house, and is our benignant guest; the bull of the thousand horns because thou hast the strength of That, O Fire, thou predest in puissance all others.

9. At once thou goest forward, O Fire, and overpassest all others in whomsoever thou hast become manifest in all the glory of thy beauty; adorable, great of body, wide of light thou art the beloved guest of human beings.

10. To thee, O ever youthful Fire, all the worlds and their peoples bring the offering from near and from far; awake to that right-mindedness of man's happiest state: vast and great and happy is that peace of thee,¹ O Fire.

11. Today, O luminous one, mount the luminous wholeness of thy car with the lords of sacrifice, thou knowest the wide mid-world with all its paths, bring here the gods to partake of our sacrifice.

¹ or, is thy house of refuge,

अबोक्षाम कवये मेध्याय वचो वन्दार वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव इक्ष्ममुद्व्यञ्चमश्रेत् ॥१२॥

कुमार आत्रेयो बृशो वा जारः

सूक्त २

कुमारं माता युवतिः समुब्धं गुहा बिभर्ति न ददाति पित्रे ।
अनीकमस्य न मिनज्जनासः पुरः पश्यन्ति निहितमरतौ ॥१॥

कमेतं त्वं युवते कुमारं पेष्ठी विभर्षि महिषी जजान ।
पूर्वाहि गर्भः शरदो ववर्षाऽपश्यं जातं यदसूत माता ॥२॥

हिरण्यवन्तं शुचिवर्णमारात् क्षेत्रादपश्यमायुधा मिमानम् ।
ददानो अस्मा अमृतं विपुक्वत् किं मामनिन्द्राः कृणवन्ननुकथाः ॥३॥

क्षेत्रादपश्यं सनुतश्चरन्तं सुमद् यूथं न पुरु शोभमानम् ।
न ता अगूभ्रन्नजनिष्ट हि षः पलिकनीरिद् युवतयो भवन्ति ॥४॥

के मे मर्यकं वि यवन्त गोभिर्न येषां गोपा अरणश्चिदास ।
य इं जगूभुरव ते सृजन्त्वाजाति पशव उप नश्चिकित्वान् ॥५॥

MANDALA FIVE

12. To the seer, the understanding one, we have uttered the word of our adoration, to the Bull, the male; the Steadfast in Light has taken refuge in his laud as in a far-reaching mass of gold.

SUKTA 2

1. The young Mother carries the boy suppressed in the secret cavern and she gives him not to the father; his force is undiminished, men see him in front established inwardly in the movement.

2. Who is this boy, O young mother, whom thou carriest in thyself when thou art compressed into form, but when thou art vast thou hast given him birth? Through many years grew the child in the womb, I saw him born when the mother brought him forth.

3. I saw him in a distant field, one golden-tusked and pure-bright of hue shaping his weapons: to him I am giving immortality in my several parts and what shall they do to me who possess not Indra and have not the word?

4. In that field I saw ranging apart what seemed a happy herd in its many forms of beauty; none could seize on them, for he was born, even those of them who were grey with age became young again.

5. Who were they that divorced my strength from the herds of light? Against them there was no protector nor any fighter in this war. Let those who seized them release them back to me, he has become aware and is driving back to me my herds of vision.

वसां राजानं वसतिं जनानामरातयो नि दधुर्मर्त्येषु ।
ब्रह्माप्यत्रैरव तं सृजन्तु निन्दितारो निन्द्यासो भवन्तु ॥६॥

शुनश्चिच्छेपं निदितं सहस्राद् यूपादमुञ्चो अशमिष्ट हि षः ।
एवास्मदग्ने वि मुमुग्धि पाशान् होतश्चिकित्स्व इह तू निषद्य ॥७॥

हूणीयमानो अप हि मदयेः प्र मे देवानां व्रतपा उवाच ।
इन्द्रो विद्वां अनु हि त्वा चक्ष तेनाहमग्ने अनुशिष्ट आगाम् ॥८॥

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते बुरेवाः शिशीते शृङ्गे रक्षसे विनिक्षे ॥९॥

उत स्वानासो दिवि षन्त्वग्नेस्तिग्मायुधा रक्षसे हन्तवा उ ।
मवे चिवस्य प्र रुजन्ति भामा न वरन्ते परिबाधो अवेवीः ॥१०॥

एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम ।
यदीदग्ने प्रति त्वं देव हर्षाः स्वर्बन्तीरप एना जयेम ॥११॥

MANDALA FIVE

6. The hostile powers have hidden within in mortals the king of those who dwell in creatures in whom all creatures dwell; let the wisdom-words of Atri release him, let the binders themselves become the bound.

7. Shunahsepa too was bound to the thousandfold post of sacrifice, him didst thou release and he attained to calm¹; so do thou take thy seat here in us, O conscious knower, O priest of the call, and loose from us the cords of our bondage.

8. Mayst thou not grow wroth and depart from me: he who guards the law of working of the gods declared it to me; Indra knew and sought after and saw thee, and taught by him, O Fire, I have come to thee.

9. This Fire shines with the Vast Light and makes all things manifest by his greatness. He overpowers the workings of knowledge that are undivine and evil in their impulse, he sharpens his horns to gore the Rakshasa.

10. May the voices of the Fire be sharp weapons to slay the Rakshasa. In his ecstasy his angers break down, all the undivine obstructions that besiege us cannot hem him in.

11. O thou of the many births, I the sage, the thinker, the man of perfect works have fashioned for thee this laud like a chariot. If, indeed, O god, thou shouldst take an answering joy in it, by this we could conquer the waters that carry the light of the sun-world.

¹ or, he achieved the work;

तुविप्रीवो वृषभो वावृधानोऽशश्र्वर्यः समजाति वेदः ।
 इतीममग्निममृता अबोचन् बहिष्मते मनवे शर्म यंसद्विष्मते मनवे शर्म
 यंसत् ॥१२॥

सूक्त ३

त्वमग्ने वरुणो जायसे यत् त्वं मित्रो भवसि यत् समिद्धः ।
 त्वे विश्वे सहसस्पुत्र देवास्त्वमिन्द्रो वाशुषे मर्त्याय ॥१॥

त्वमर्यमा भवसि यत् कनीनां नाम स्वधावन् गुह्यं बिभर्षि ।
 अञ्जन्ति मित्रं सुधितं न गोभिर्यद् वंपती समनसा कृणोषि ॥२॥

तव धिये मरुतो मर्जयन्त रुद्र यत् ते जनिम चारु चित्रम् ।
 पदं यद् विष्णोरुपमं निधायि तेन पासि गुह्यं नाम गोनाम् ॥३॥

तव धिया सुदृशो देव देवाः पुरु वधाना अमृतं सपन्त ।
 होतारमग्निं मनुषो नि षेदुर्वशस्यन्त उशिजः शंसमायोः ॥४॥

MANDALA FIVE

12. The bull with the neck of might, whom no enemy can oppose, grows and comes driving from the foe the riches of knowledge. So have the immortals spoken to this Fire that he may work out peace for man when he prepares the sacred seat, work out peace for man when he brings the offering.

SUKTA 3

1. Thou art Varuna, O Fire, when thou art born, thou becomest Mitra when thou blazest high; in thee are all the gods, O son of force, thou art Indra for the mortal giver.

2. O holder of the self-law, thou becomest Aryaman when thou hearest the secret name of the Virgins; they reveal thee with the Rays as Mitra firmly founded when thou makest of one mind the Lord of the house and the Spouse.

3. For the glory of thee, O Rudra, the life-powers make, bright thy birth into a richly manifold beauty. When that highest step¹ of Vishnu is founded within, thou guardest by it the secret name of the Ray-cows.

4. By the glory of thee who hast the true seeing, the gods hold a multiple completeness and taste² immortality; men take up their session with Fire, the priest of the call, aspiring, making a gift of the self-expression of the human being.

¹ or, in the supreme plane of the three

² or, touch

न त्वद्धोता पूर्वो अग्ने यजीयान् न काव्यैः परो अस्ति स्वधावः ।
विशश्च यस्या अतिथिर्भवासि स यज्ञेन वनवद् देव मर्तान् ॥५॥

वयमग्ने वनुयाम त्वोता वसूयवो हविषा बुध्यमानाः ।
वयं समर्ये विदथेष्वाह्नां वयं राया सहसस्पुत्र मर्तान् ॥६॥

यो न आगो अभ्येनो भरात्यधीदधमघशंसे दधात ।
जह्री चिकित्वो अभिशस्तिमेतामग्ने यो नो मर्चयति द्वयेन ॥७॥

त्वामस्या व्युषि देव पूर्वो दूतं कृण्वाना अयजन्त हव्यैः ।
संस्थे यदग्न ईयसे रयीणां देवो मर्तेर्बसुभिरिध्यमानः ॥८॥

अव स्पृधि पितरं योधि विद्वान् पुत्रो यस्ते सहसः सून ऊहे ।
कदा चिकित्वो अभि चक्षसे नोऽग्ने कदा ऋतचिद् यातयासे ॥९॥

MANDALA FIVE

5. There is none who precedes thee as priest of the call, O Fire, none mightier for sacrifice, there is none supreme over thee in the seer-wisdoms, O master of the self-law, and of whatsoever man thou becomest the guest conquers by sacrifice, O godhead, those who are mortals.

6. May we who seek the Riches win them by the offering, we guarded by thee and awakened, O Fire,—we in the clash of the battle, in our discoveries of knowledge through days, we by the Treasure overcome mortal men, O son of force.

7. He who brings sin and transgression upon us, on him who gives expression to evil, on himself may there be put that evil; O thou who art conscious, slay this hostile assault, O Fire, even him who oppresses us with the duality.¹

8. Thee in the dawning of this night, O godhead, the ancients made their messenger and gave sacrifice with their oblations; for thou art the godhead kindled by mortals who have the light² and thou travellest to the House of the Treasures.

9. Rescue thy father, in thy knowledge keep him safe, thy father who becomes thy son and bears thee, O son of force. O conscious knower, when wilt thou look upon us? When with thy Truth-Consciousness wilt thou set us to our journey?

¹ The division, or the twofoldness of the nature divided between good and evil.

² or, the riches

भूरि नाम बन्दमानो दधाति पिता वसो यदि तज्जोषयासे ।
कुविद् देवस्य सहसा चकानः सुम्नमग्निर्वनते वावृधानः ॥१०॥

त्वमङ्ग जरितारं यविष्ठ विश्वान्यग्ने दुरिताति पषि ।
स्तेना अदृशन् रिपवो जनासोऽज्ञातकेता वृजिना अभूवन् ॥११॥

इमे यामासस्त्वद्रिगभूवन् वसवे वा तदिदागो अवाचि ।
नाहायमग्निरभिशस्तये नो न रोषते वावृधानः परा वात् ॥१२॥

सूक्त ४

त्वामग्ने वसुपतिं वसूनामभि प्र मन्दे अध्वरेषु राजन् ।
त्वया वाजं वाजयन्तो जयेमाऽभि ध्याम पृत्युतीर्मर्त्यानाम् ॥१॥

हव्यावाळग्निरजरः पिता नो विभुर्विभावा सुवृशीको अस्मे ।
सुगार्हपत्याः समिषो दिवीह्यस्मद्रथक् सं मिमीहि श्रवांसि ॥२॥

विशां कविं विश्वपतिं मानुषीणां शुचिं पावकं घृतपृष्ठमग्निम् ।
नि होतारं विश्वविदं दधिध्वे स देवेषु वनते वार्याणि ॥३॥

MANDALA FIVE

10. The father adores and establishes the mighty name because thou, O shining one, bringest him to accept and take pleasure in it; once and again, the Fire increases and desiring the bliss of the godhead he conquers it by force.

11. O youthful god, thou, indeed, carriest safe thy adorer beyond all stumblings, O Fire; for the hostile beings are seen, the thieves, even they who know not the light of intuitive knowledge and turn to crookedness.

12. These journeys have turned towards thee, that evil in us has been declared to the Shining One, O this Fire as he grows will not deliver us to the assailant and the hurter.

SUKTA 4

1. O Fire, O king, towards thee the Wealth-master of the riches I turn and delight in thee in the pilgrim-sacrifice; replenishing thee may we conquer the plenitude, may we overcome the battle-hosts of mortals.

2. The ageless Fire that carries the offering is the father of us, he in us is pervasive in his being, extended in light, perfect in vision. Accomplished in the works of the master of the house blaze out thy forces, form and turn towards us thy inspirations.

3. The seer, the master of men, lord of the human peoples, Fire, pure and purifying with its back of light set within you as the omniscient priest of the call; he shall win our desirable things in the godheads.

जुषस्वाग्न इळया सजोषा यतमानो रश्मिभिः सूर्यस्य ।
जुषस्व नः समिधं जातवेद आ च देवान् हविरद्याय वक्षि ॥४॥

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुप याहि विद्वान् ।
विश्वा अग्ने अभियुजो विहत्या शत्रूयतामा भरा भोजनानि ॥५॥

वधेन दस्युं प्र हि चातयस्व वयः कृष्वानस्तन्वे स्वायै ।
पिपर्षि यत् सहसस्पुत्र देवान् त्सो अग्ने पाहि नूतम वाजे अस्मान् ॥६॥

वयं ते अग्न उक्थैर्विधेम वयं हव्यैः पावक भद्रशोचे ।
अस्मे रयि विश्ववारं समिन्वास्मे विश्वानि द्रविणानि धेहि ॥७॥

अस्माकमग्ने अध्वरं जुषस्व सहसः सूनो त्रिषधस्थ हव्यम् ।
वयं देवेषु सुकृतः स्याम शर्मणा नस्त्रिबलूथेन पाहि ॥८॥

विश्वानि नो दुर्गहा जातवेदः सिन्धुं न नावा दुरिताति पर्षि ।
अग्न अत्रिवक्ष्मसा गुणानोऽस्माकं बोध्यविता तनूनाम् ॥९॥

यस्त्वा हृदा कीरिणा मन्यमानोऽमर्त्यं मर्त्यो जोहवीमि ।
जातवेदो यशो अस्मासु धेहि प्रजाभिरग्ने अमृतत्वमश्याम् ॥१०॥

MANDALA FIVE

4. Of one mind with the goddess of revelation take pleasure in us, O Fire, labouring with the rays of the sun; accept with pleasure our fuel, O knower of all things born, and bring the gods to us to partake of our sacrifice.

5. A cherished guest domiciled in our gated house come to this sacrifice of ours as the knower; O Fire, slaying all who assail us bring to us the enjoyments of those who make themselves the enemy.

6. Drive away from us the Destroyer with thy stroke making free space for thy own body; when thou carriest the gods over safe, O son of force, us, O Fire, strongest godhead, guard in the plenitude.

7. O Fire, may we worship thee with our words, thee with our offerings, O purifier, O happy light; into us bring the treasure in which are all desirable things, in us establish substance of every kind of riches.

8. Accept our pilgrim-sacrifice, O Fire, accept, O son of force, O holder of the triple world of thy session, our offering. May we be doers of good deeds before the godheads, protect us with a triple armour of peace.

9. O knower of all things born, carry us through all difficult passages, through all calamities as a ship over the ocean. O Fire, voiced by us with our obeisance even as did Atri, awake and be the guardian of our bodies.

10. I think of thee with a heart that is thy bard and mortal I call to thee immortal; O knower of all things born, establish the glory in us, by the children of my works, O Fire, may I win immortality.

यस्मै त्वं सुकृते जातवेद उ लोकमग्ने कृणवः स्योनम् ।
अश्विनं स पुत्रिणं वीरवन्तं गोमन्तं रयिं नशते स्वस्ति ॥११॥

सूक्त ५

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥१॥

नराशंसः सुषूदतीमं यज्ञमवाभ्यः । कविहि मधुहस्त्यः ॥२॥

ईळितो अग्न आ बहेन्द्रं चित्रमिह प्रियम् । सुखं रथेभिरुत्तये ॥३॥

ऊर्णम्रवा वि प्रथस्वाऽभ्यर्का अनूषत । भवा नः शुभ्र सातये ॥४॥

देवीर्द्वारो वि श्रयध्वं सुप्रायणा न ऊतये । प्रप्र यज्ञं पृणीतन ॥५॥

सुप्रतीके वयोवृधा यद्धी ऋतस्य मातरा । बोषामुषासमीमहे ॥६॥

वातस्य पत्मन्नीळिता बैध्या होतारा मनुषः । इमं नो यज्ञमा गतम् ॥७॥

MANDALA FIVE

11. The doer of great deeds for whom thou shalt make that happy other world, O knower of all things born, reaches in peace a wealth in which are the Horses of swiftness, the Ray-Cows, the Son, the Heroes.

SUKTA 5

1. On the high-kindled flame pour as offering a poignant clarity, to Fire, the knower of all things born.

2. The spokesman of the godhead, the inviolable hastens the sacrifice on its way, for this is the seer who comes with the wine of sweetness in his hands.

3. O Fire, we have sought thee with our adoration, bring hither Indra the rich in light, the beloved with his happy chariots to protect us.

4. Spread wide, O seat, soft as wool the songs of illuminations sound high; O bright one, be with us for the conquest.

5. Swing wide, O divine doors; be easy of approach that you may be our guard: lead further further and fill full our sacrifice.

6. Dawn and night we seek with desire the two mighty Mothers of the Truth with their fair front to us who increase our being's space.

7. O worshipped twain, O divine priests of man's call, arrive on the path of the wind to this our sacrifice.

इळा सरस्वती मही तिलो देवीर्मयोभुवः । बर्हिः सीदन्त्वलिषः ॥८॥

शिवस्त्वष्टरिहा गहि विभुः पोष उत त्मना । यज्ञेयज्ञे न उदव ॥९॥

यत्र वेत्थ वनस्पते देवानां गुह्या नामानि । तत्र हव्यानि गामय ॥१०॥

स्वाहाग्नये वरुणाय स्वाहेन्द्राय मरुद्भूषः । स्वाहा देवेभ्यो हविः ॥११॥

सूक्त ६

अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।

अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥१॥

सो अग्निर्यो वसुर्गूणे सं यमायन्ति धेनवः ।

समर्वन्तो रघुद्भुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥२॥

MANDALA FIVE

8. May Ila, Saraswati, and Mahi,¹ the three goddesses who create the bliss sit on the sacred seat, they who never err.

9. O maker of forms, hither benignant arrive all-pervading in thy fostering to us and in thyself; in sacrifice on sacrifice us upward guard.

10. O Tree,² there where thou knowest the secret names of the gods make rich our offerings.

11. Swaha to the Fire and to Varuna, Swaha to Indra and the Life-powers, Swaha to the gods be our offering.

SUKTA 6

1. I meditate on the Fire who is the dweller in things,³ to whom the milch-cows go as to their home, to their home the swift war-horses, to their home the eternal steeds of swiftness.⁴ Bring to those who laud thee the force of thy impulse.

2. This is the Fire who is the dweller in things voiced by me, in whom meet the milch cows, and in him the swift galloping war-horses and in him the illuminates who have come to the perfect birth. Bring to those who laud thee the force of thy impulse.

¹ Ila, goddess of revelation; Saraswati, goddess of inspiration; Mahi, goddess of the Vast Truth, Mahas or *rtam bṛhat*.

² or, O master of delight,

³ or, who is the Shining One,

⁴ or, steeds of the plenitude.

अग्निर्हि वाजिनं विशे ददाति विश्वचर्षणिः ।

अग्नी राये स्वाभुवं स प्रीतो याति वार्यमिषं स्तोतृभ्य आ भर ॥३॥

आ ते अग्न इधीमहि द्युमन्तं देवाजरम् ।

यद्ध स्या ते पनीयसी समिद् दीदयति द्यवीषं स्तोतृभ्य आ भर ॥४॥

आ ते अग्न ऋचा हविः शुक्रस्य शोचिषस्पते ।

सुइचन्द्र दस्म विस्पते हव्यवाट् तुभ्यं हूयत इषं स्तोतृभ्य आ भर ॥५॥

प्रो त्वे अग्नयोऽग्निषु विश्वं पुष्यन्ति वार्यम् ।

ते हिन्विरे त इन्विरे त इष्यन्त्यानुषगिषं स्तोतृभ्य आ भर ॥६॥

तव त्वे अग्ने अर्चयो महि ब्राधन्त वाजिनः ।

ये पत्वभिः शफानां व्रजा भुरन्त गोनामिषं स्तोतृभ्य आ भर ॥७॥

नवा नो अग्न आ भर स्तोतृभ्यः सुक्षितीरिषः ।

ते स्याम य आनुचुस्त्वाकूतासो बमेदम इषं स्तोतृभ्य आ भर ॥८॥

MANDALA FIVE

3. The all-seeing Fire gives the steed of the plenitude to man, Fire the horse that comes swiftly to him for the riches; when he is pleased he journeys to the desirable good. Bring to those who laud thee the force of thy impulse.

4. O Fire, we kindle thy luminous and ageless flame; when the fuel of thee becomes more effective in its labour, it blazes up in heaven. Bring to those who laud thee the force of thy impulse.

5. O Fire, O Master of the brilliant Light, the offering is cast to thee with the word of illumination, O bearer of the offering, O master of the creature, achiever of works, O delightful flame. Bring to those who laud thee the force of thy impulse.

6. In thy fires those greater fires of thee nurse every desirable good; they, they race, they run, they drive on in their impulse without a break. Bring to those who laud thee the force of thy impulse.

7. O Fire, those rays of thine, thy steeds of plenitude greaten the Vast; they gallop with tramlings of their hooves to the pens of the ray-cows. Bring to those who laud thee the force of thy impulse.

8. Bring to us who laud thee, O Fire, new impelling forces that lead to happy worlds; may we be of those who with thee for their messenger sing the hymn of illumination in home and home. Bring to those who laud thee the force of thy impulse.

उभे सुश्चन्द्र सर्पिषो बर्वा श्रीणीष आसनि ।
उतो न उत् पुपूर्वा उक्थेषु शवसस्पत इषं स्तोतुभ्य आ भर ॥९॥

एवाँ अग्निमजुर्यमुर्गीभिर्यज्ञेभिरानुषक् ।
वधवस्मे सुवीर्यमुत त्यदाश्वश्यमिषं स्तोतुभ्य आ भर ॥१०॥

सूक्त ७

सखायः सं वः सम्यञ्चमिषं स्तोमं चाग्नये ।
वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥१॥

कुत्रा चिद् यस्य समृतौ रण्वा नरो नृषदने ।
अर्हन्तश्चिद् यमिन्धते संजनयन्ति जन्तवः ॥२॥

सं यदिषो वनामहे सं हव्या मानुषाणाम् ।
उत द्युम्नस्य शवस ऋतस्य रश्मिमा वदे ॥३॥

सः स्मा कृणोति केतुमा नक्तं चिद् वूर आ सते ।
पावको यद् वनस्पतीन् प्र स्मा मिनात्यजरः ॥४॥

MANDALA FIVE

9. O delightful Flame, thou turnest both the ladles of the streaming clarity towards thy mouth; then mayst thou carry us high beyond in the utterances, O Master of might. Bring to those who laud thee the force of thy impulse.

10. Thus have they driven and controlled the Fire without a break by their words and their sacrifices; may he found in us the perfect hero-might and the perfect power of the Horse. Bring to those who laud thee the force of thy impulse.

SUKTA 7

1. O comrades, in you an integral force and complete laud to Fire the most powerful among the peoples, to the mighty child of energy.

2. Whom wheresoever they come into contact with, him men who have the power rapturously set alight in this house of man and all beings born strive to bring to birth.

3. Whenso we win completely the impulsions of force, completely the offerings human beings must give, then he gathers to himself the Ray of the light and the might and the Truth.

4. Yea, he creates the light of intuition even for one who is far off in the night, the purifying and imperishable Fire ravages the trees of the forest.

अव स्म यस्य वेषणे स्वेदं पथिषु जुह्वति ।
अभीमह स्वजेन्यं भूमा पृष्ठेव रुरुहुः ॥५॥

यं मर्त्यः पुरुस्पृहं विदद् विश्वस्य धायसे ।
प्र स्वादनं पितॄनामस्ततार्ति चिदायवे ॥६॥

स हि ष्मा धन्वाक्षितं दाता न दात्या पशुः ।
हिरिश्मश्रुः शुचिदध्रभूरनिभृष्टतविषिः ॥७॥

शुचिः ष्म यस्मा अत्रिवत् प्र स्वधितीव रीयते ।
सुषूरसूत माता क्राणा यदानशे भगम् ॥८॥

आ यस्ते सर्पिरासुतेऽग्ने शमस्ति धायसे ।
ऐषु द्युम्नमुत श्रव आ चित्तं मर्त्येषु धाः ॥९॥

इति चिन्मन्युमधिजस्त्वादातमा पशुं ददे ।
आदग्ने अपृणतोऽग्निः सासह्याद् वस्यूनिषः सासह्यान्नुन् ॥१०॥

MANDALA FIVE

5. When in his service men cast down their sweat on the paths, they ascend to a self-born ground as if to wide levels.

6. Him mortal man must come to know as one who holds the multitude of his desires so that he may establish in him all; he moves towards the sweet taste of the draughts of the wine and to the building of the house for man.

7. Pure and bright, verily, is he and he tears our desert dwelling place,¹ like a beast who tears, a Beast with golden beard and tusks of bright purity, he is like a smith whose force is unafflicted by the heat of the Fire.

8. Yes, he is pure and bright and he is as one whose axe is like an eater and ever enters deeper; with a happy delivery his mother bore him, for he is an achiever of the work and wins enjoyment of the bliss.

9. O Fire, to whom is poured the running stream of the offering of light the man who is a happy ground for establishing thee,—in such mortals found the light, and the inspiration and the knowledge.

10. Even so, irresistible born, I receive the force of mind, the cow of vision given by thee. O Fire, then may Atri overcome the destroyers who satisfy thee not, may he overcome forces and men.

¹ or, the solid ground on which we dwell,

सूक्त ८

त्वामग्ने ऋतायवः समीधिरे प्रत्नं प्रत्नास ऊतये सहस्कृत ।
पुरुश्चन्द्रं यजतं विश्वधायसं दमूनसं गृहर्पाति वरेण्यम् ॥१॥

त्वामग्ने अतिथिं पूष्यं विशः शोचिष्केशं गृहर्पाति नि षेदिरे ।
बृहत्केतुं पुरुरूपं घनस्पृतं सुशर्माणं स्ववसं जरद्विषम् ॥२॥

त्वामग्ने मानुषीरीळते विशो होत्राविदं विविचि रत्नधातमम् ।
गुहा सन्तं सुभग विश्वदर्शतं तुविष्वणसं सुयजं घृतभियम् ॥३॥

त्वामग्ने घर्णसि विश्वधा वयं गीभिर्गूणन्तो नमसोप सेदिम ।
स नो जुषस्व समिधानो अङ्गिरो देवो मर्तस्य यशसा सुदीतिभिः ॥४॥

त्वामग्ने पुरुरूपो विशेविशे वयो दधासि प्रत्नथा पुरुष्टुत ।
पुरूप्यक्षा सहसा वि राजसि त्विषिः सा ते तित्विषाणस्य नाशूषे ॥५॥

MANDALA FIVE

SUKTA 8

1. O Fire, created by our force, thee the Ancient one, the ancient seekers of Truth, set blazing for their guard the master of sacrifice with his many delights who establishes all, Fire who dwells in the house, master of the house, the supremely desirable.

2. Thee, O Fire, men seated within as the ancient guest, the master of the house with his tresses of light, —vast is his intuition, many are his forms, he brings out the riches, he is a giver of perfect peace and protection and a destroyer of the foe.

3. Thee the human people pray, O Fire, who knowest the word of invocation, who hast the just discernment, who art strongest to found the ecstasy,—thee who dwellest in the secret cave, O happy Flame, and hast the vision of all things, the perfect sacrificer with the multitude of thy voices and the glory and beauty of thy light.

4. Thee, O Fire, who upholdest all things in every way we voicing thee with our words have approached with obeisance; so do thou accept us, O Angiras, a godhead kindled by the glory of a mortal and by his high illuminings.

5. O Fire, thou takest many forms for man and man and thou foundest for him his growth as of old, O thou lauded by many voices; many are the things on which thou feedest and thou illuminest them all with thy force, and none can do violence to the fury of thy blaze when thou blazest up in thy might.

त्वामग्ने समिधानं यविष्ठद्य देवा दूतं चक्रिरे हव्यवाहनम् ।
उरुज्जयसं घृतयोनिमाहुतं त्वेषं चक्षुर्दधिरे चोदयन्मति ॥६॥

त्वामग्ने प्रदिव आहुतं घृतैः सुम्नायवः सुषमिधा समीधिरे ।
स वावृधान ओषधीभिरक्षितोऽभि ज्ञयांसि पार्थिवा वि तिष्ठसे ॥७॥

सूक्त ९

त्वामग्ने हविष्मन्तो देवं मर्तास ईळते ।
मन्ये त्वा जातवेदसं स हव्या वक्ष्यानुषक् ॥१॥

अग्निर्होता दास्वतः क्षयस्य वृक्तबर्हिषः ।
सं यज्ञासश्चरन्ति यं सं वाजासः श्वस्यवः ॥२॥

उत स्म यं शिशुं यथा नवं जनिष्ठारणी ।
धर्तारं मानुषीणां विशामर्गिन् स्वध्वरम् ॥३॥

उत स्म दुर्गभीयसे पुत्रो न ह्यार्याणाम् ।
पुरु यो वग्धासि वनाज्जने पशुर्न यवसे ॥४॥

MANDALA FIVE

6. Thee, O youthful Fire, in thy high kindling the gods have made a messenger and a carrier of the offerings; thee of whom light is the native seat and wide are the spaces through which thou movest, they have set when thou hast received the offerings as a keen burning eye that urges the thought.

7. Thee, O Fire, fed with offerings of light from the higher heaven¹ the seekers of bliss kindled with an entire kindling, so now growing on the herbs to thy full might thou spreadest over wide earth-spaces.

SUKTA 9

1. Thee, O Fire, men bringing offerings pray, mortals the godhead; I meditate on thee as the knower of all things born and as such thou carriest our offerings without a break.

2. Fire is the priest of the call in the house of the giver who has plucked the grass for the seat of sacrifice and in him our sacrifices meet and our plenitudes of inspired knowledge.

3. Verily, the two tinders have brought to birth as if new-born infant Fire who does aright the pilgrim-sacrifice, to be the upholder of the human beings.

4. Verily, thou art hard to seize like a son of crookednesses; many are the trees of the forest thou consumest, O Fire, like a beast in his pasture.

¹ or, from of old; or, the ancient seekers of bliss

अथ स्म यस्यार्चयः सम्यक् संयन्ति धूमिनः ।
यदीमह त्रितो दिव्युप ध्मातेव धमति शिशीते ध्मातरी यथा ॥५॥

तवाहमग्न ऊतिभिर्मित्रस्य च प्रशस्तिभिः ।
द्वेषोयुतो न बुरिता तुर्याम मर्त्यानाम् ॥६॥

तं नो अग्ने अभी नरो रयिं सहस्व आ भर ।
स क्षेपयत् स पोषयद् भुवद् वाजस्य सातय उत्तंधि पृतसु नो वृधे ॥७॥

सूक्त १०

अग्न ओजिष्ठमा भर धुम्नमस्मभ्यमघ्नगो ।
प्र नो राया परीणसा रत्ति वाजाय पन्थाम् ॥१॥

त्वं नो अग्ने अब्भुत क्रत्वा दक्षस्य मंहना ।
त्वे असुर्यमारुहत् क्राणा मित्रो न यज्ञियः ॥२॥

त्वं नो अग्न एषां गयं पुष्टिं च वर्धय ।
ये स्तोमेभिः प्र सूरयो नरो मघान्यानाशुः ॥३॥

ये अग्ने चन्द्र ते गिरः शुम्भन्त्यश्वराधसः ।
शुष्मेभिः शुष्मिणो नरो दिवश्चिद् येषां बृहत् सुकीर्तिर्बोधति त्मना ॥४॥

MANDALA FIVE

5. Now, verily, his rays with their smoke meet perfectly together when Trita, the triple one, blows upon him in heaven like a smelter, it is as if in the smelter that he whets his flame.

•

6. I by thy guardings, O Fire, and by thy utterances as the friend—like men beset by hostile powers so may we pass beyond the stumbling-places of mortals.

7. O forceful Fire, bring to us, to men, the treasure; may he cast his shafts, may he foster us, may he be with us for the conquest of the plenitude. Be with us in our battles that we may grow.

SUKTA 10

1. O Fire, bring to us a light full of energy, O unseizable Ray; for us by thy opulence pervading on every side cut out in our front a path to the plenitude.

2. O Fire, O Wonderful, come to us with thy will and the growth of the judgment; in thee the sacrificial Friend, achiever of the work can climb to almightiness.

3. Increase for us, O Fire, the acquisition and the growth of these who are men that are illuminates and by their laudings of thee have attained to the plenitudes of the riches,—

4. who, O delightful Fire, have achieved the power of the horse and make beautiful their words of thee, strong men with their strength whose is the Vast that is greater even than heaven, for in them that glory by itself awakes.

तव त्वे अग्ने अर्चयो भ्राजन्तो यन्ति धृष्णुया ।
परिज्मानो न विद्युतः स्वानो रथो न वाजयुः ॥५॥

नू नो अग्न उतये सबाधसश्च रातये ।
अस्माकासश्च सूरयो विश्वा आशास्तरौषणि ॥६॥

त्वं नो अग्ने अङ्गिरः स्तुतः स्तवान आ भर ।
होतृविभ्वास्तुहं रयिं स्तोतृभ्यः स्तवसे च न उतैधि पृत्सु नो वृधे ॥७॥

सूक्त ११

जनस्य गोपा अजनिष्ट जागुविरग्निः सुदक्षः सुविताय नम्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद् वि भाति भरतेभ्यः शुचिः ॥१॥

यज्ञस्य केतुं प्रथमं पुरोहितमग्निं नरस्त्रिषधस्थे स िधिरे ।
इन्द्रेण देवैः सरथं स बर्हिषि सीदन्नि होता यजथाय सुक्रतुः ॥२॥

असंमष्टो जायसे मात्रोः शुचिर्मन्द्रः कविरुदतिष्ठो विवस्वतः ।
घृतेन त्वावर्धयन्नग्न आहुत धूमस्ते केतुरभवद् दिवि श्रितः ॥३॥

MANDALA FIVE

5. These are those flaming rays of thine, O Fire, and they go blazing and violent, like lightnings that run over all quarters, like the voice of a chariot seeking the plenitude.

6. Soon, O Fire, may alike those of us who are opposed and obstructed attain to protection and the giving of the riches and our illuminates break through all directions and beyond.

7. Thou, O Fire, O Angiras, after and during the laud bring to us riches of a far-reaching force, O priest of the call, for those who laud thee and for our further laud. Be with us in our battles that we may grow.

SUKTA 11

1. Fire the guardian of men has been born, wakeful and discerning for a new happy journey; luminous is his front and with his heaven-touching vast he shines out full of light and brilliant in his purity for the Bringers.

2. Fire the supreme intuition of the sacrifice, the representative priest, men have kindled high in the triple-world of his session; let him come in one chariot with Indra and the gods and take his seat on the sacred grass, the priest of the call, strong in will to sacrifice.

3. Unoppressed thou art born brilliant-pure from the mothers twain, a rapturous priest of the call thou hast risen up from the sun; they have increased thee with the offering of light, O Fire, fed with the oblation and thy smoke has become a ray of intuition lodged in heaven.

अग्निर्नो यज्ञमुप वेतु साधुयाऽग्निं नरो वि भरन्ते गृहेगृहे ।
अग्निर्वृतो अभवद्व्यवाहनोऽग्निं वृणाना वृणते कविक्रतुम् ॥४॥

तुभ्येदमग्ने मधुमत्तमं वचस्तुभ्यं मनीषा इयमस्तु शं हृदे ।
त्वां गिरः सिन्धुमिवावनीर्महीरा पृणन्ति शवसा वर्धयन्ति च ॥५॥

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्चियाणं वनेवने ।
स जायसे मथ्यमानः सहो महत् त्वामाहुः सहसस्पुत्रमङ्गिरः ॥६॥

सूक्त १२

प्राग्नये बृहते यज्ञियाय ऋतस्य वृष्णे असुराय मन्म ।
घृतं न यज्ञ आस्ये सुपूतं गिरं भरे वृषभाय प्रतीचीम् ॥१॥

ऋतं चिकित्व ऋतमिच्चिकिद्वधृतस्य धारा अनु तृन्वि पूर्वीः ।
नाहं यातुं सहसा न द्वयेन ऋतं सपाम्यरुषस्य वृष्णः ॥२॥

कया नो अग्न ऋतयन्नृतेन भुवो नवेदा उच्यथस्य नव्यः ।
वेदा मे देव ऋतुपा ऋतूनां नाहं पतिं सनितुरस्य रायः ॥३॥

MANDALA FIVE

4. May the Fire come to our sacrifice with power to accomplish, men carry the Fire severally in house and house; the Fire has become the messenger and carrier of our offering; when men accept the Fire it is the seer-will that they accept.

5. For thee, O Fire, this word most full of the honey-sweetness, for thee this Thinking, let it be a happiness to thy heart; thee our words fill with force as the great rivers fill the sea and make thee grow.

6. Thee, O Fire, the Angiras sought and found hidden in the secrecy lodging in tree and tree; by our pressure on thee thou art born a mighty force, the Son of force they call thee, O Angiras!

SUKTA 12

1. To Fire, the vast sacrificial flame, to the Bull of the Truth, to the mighty lord I bring my thought as if the offering of light in the sacrifice, purified in the mouth I bring the word turned to meet him for the master of the herds.

2. O thou conscious of the Truth, of the Truth alone be conscious, cut out in succession many streams of the Truth; I know not how to travel by force or by division to the Truth of the shining lord.

3. By what thought of ours seeking the Truth by the Truth shalt thou become for us, O Fire, a new discoverer of the word? The god who is guardian of the order and laws of the Truth knows me but I know him not, the master of the conquering riches.

के ते अग्ने रिपवे बन्धनासः के पायवः सनिषन्त द्युमन्तः ।
के धासिमग्ने अनृतस्य पान्ति क आसतो वचसः सन्ति गोपाः ॥४॥

सखायस्ते विषुणा अग्न एते शिवासः सन्तो अशिवा अभूवन् ।
अधूर्षत स्वयमेते वचोभिर्ऋजूयते वृजिनानि ब्रुवन्तः ॥५॥

यस्ते अग्ने नमसा यज्ञमीदृ ऋतं स पात्यरुषस्य वृष्णः ।
तस्य क्षयः पृथुरा साधुरेतु प्रसर्त्तणस्य नहुषस्य शेषः ॥६॥

सूक्त १३

अर्चन्तस्त्वा हवामहेऽर्चन्तः समिधीमहि । अग्ने अर्चन्त ऊतये ॥१॥

अग्नेः स्तोमं मनामहे सिध्ममद्य दिविस्पृशः । देवस्य द्रविणस्यवः ॥२॥

अग्निर्जुषत नो गिरो होता यो मानुषेष्वा । स यक्षव् वैव्यं जनम् ॥३॥

त्वमग्ने सप्रथा असि जुष्टो होता वरेण्यः । त्वया यज्ञं वि तन्वते ॥४॥

MANDALA FIVE

4. O Fire, who are these that are binders of the Adversary, who are the guardians, the luminous ones that shall possess and conquer? who keep the foundation of the Falsehood, O Fire? who are the guardians of the untrue Word?

5. These were thy comrades, O Fire, who have turned away from thee, they were benignant and have become malign; they have done violence to themselves by their words speaking crooked things to the seeker after straightness.

6. But he, O Fire, who desires with obeisance the sacrifice, guards the Truth of the luminous lord; let there come to him his wide and perfect habitation, the last state of man as he advances on his journey.

SUKTA 13

1. Singing the word of illumination we call to thee, singing the word of illumination we kindle, singing the word of illumination, O Fire, that thou mayst be our guard.

2. Seekers of the riches we meditate today the all-achieving laud of the divine, heaven-touching Fire.

3. May Fire accept our words, he who is the priest of the call in men; may he sacrifice to the divine kind.

4. Great is thy wideness, O Fire, our priest of the call, beloved and supremely desirable; by thee men carry out the sacrifice.

त्वामग्ने वाजसातमं विप्रा वर्धन्ति सुष्टुतम् । स नो रास्व सुवीर्यम् ॥५॥

अग्ने नेमिररां इव देवांस्त्वं परिभूरसि । आ राधश्चित्रमृञ्जसे ॥६॥

सूक्त १४

अग्निं स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ॥१॥

तमध्वरेष्वीळते देवं मर्ता अमर्त्यम् । यजिष्ठं मानुषे जने ॥२॥

तं हि शश्वन्त ईळते स्रुचा देवं घृतश्चुता । अग्निं हव्याय वोळहवे ॥३॥

अग्निर्जातो अरोचत घ्नन् दस्यूञ्ज्योतिषा तमः । अविन्दद् गा अपः स्वः ॥४॥

अग्निमीळेन्यं कविं घृतपृष्ठं सपर्यत । वेतु मे शृणवद्वधम् ॥५॥

अग्निं घृतेन वावृधुः स्तोमेभिर्विश्वचर्षणिम् । स्वाधीभिर्वचस्युभिः ॥६॥

MANDALA FIVE

5. Thee high-lauded, O Fire, the strong conqueror of the plenitudes, the illumined wise increase; so do thou give us the gift of a complete hero-might.

6. As the rim of a wheel the spokes, so dost thou encompass the gods; thou shalt arrange for us our rich achievement.

SUKTA 14

1. Awake by the laud the Fire, let the immortal be kindled and let him set our offerings in the godheads.

2. Him they pray in the pilgrim-sacrifices, mortals the divine and immortal who is strong for sacrifice in human kind.

3. Him, the divine Fire, the perpetual generations pray with the ladle dripping the clarity for the carrying of their offerings.

4. Fire at his birth has shone out slaying the destroyers, darkness by the light, he found the Ray-Cows, the Waters, the Sun-World.

5. Serve Fire the supremely desirable, the seer with his back of Light; may he come, may he hear my call.

6. The Fire they have made to grow by the light, the all-seeing by their lauds that place rightly the thought, that seek for the word.

सूक्त १५

प्र वेधसे कवये वेद्याय गिरं भरे यशसे पूष्याय ।
धृतप्रसक्तो असुरः सुशेवो रायो धर्ता धरुणो वस्वो अग्निः ॥१॥

ऋतेन ऋतं धरुणं धारयन्त यज्ञस्य शाके परमे व्योमन् ।
दिवो धर्मन् धरुणे सेदुषो नृञ्जातैरजार्ता अभि ये ननक्षुः ॥२॥

अंहोयुवस्तन्वस्तन्वते वि वयो महद् दुष्टरं पूष्याय ।
स संवतो नवजातस्तुतुर्यात् सिंहं न क्रुद्धमभितः परि ष्ठुः ॥३॥

मातेव यद् भरसे पप्रथानो जनंजनं धायसे चक्षसे च ।
वयोवयो जरसे यद् दधानः परि त्मना विष्रूपो जिगासि ॥४॥

वाजो नु ते शवसस्पात्वन्तमुरुं दोघं धरुणं देव रायः ।
पदं न तायुर्गृहा दधानो महो राये चितयन्नत्रिमस्यः ॥५॥

MANDALA FIVE

SUKTA 15

1. I bring my word to the creator and seer, him whom we must know, the glorious, the ancient one; Fire the Mighty One seated in the light, full of bliss, the holder of the Treasure, the continent of the Riches.

2. By the Truth they held the Truth that holds all, in the might of the sacrifice, in the supreme ether, they who reached the gods seated in the law that is the upholder of heaven, reached by the godheads born the unborn.

3. They weave bodies that reject evil, they weave a vast expansion hard to cross for the ancient one; he newborn can cross through the regions¹ though they stand around him as around an angry lion.

4. When growing wide thou bearest like a mother birth after birth for firm foundation, for vision, when thou holdest and wearest out manifestation after manifestation, taking many forms thou encompassest all things with thyself.

5. May thy plenitude guard the last limit of thy force, the wide continent of the riches that milks out its abundance, O godhead: like a thief thou holdest in the secrecy that plane, awakening him to the consciousness of the great riches thou hast rescued Atri.

¹ or, breaks through his converging hunters

सूक्त १६

बृहद् वयो हि भानवेऽर्चा देवायाग्नये ।
यं मित्रं न प्रशस्तिभिर्मर्तासो वधिरे पुरः ॥१॥

स हि द्युभिर्जनानां होता वक्षस्य बाह्वोः ।
वि हव्यमग्निरानुषग्भगो न वारमुष्वति ॥२॥

अस्य स्तोमे मघोनः सख्ये वृद्धशोचिषः ।
विश्वा यस्मिन् तुविष्वणि समर्थे शुष्ममादधुः ॥३॥

अथा ह्यग्न एषां सुवीर्यस्य मंहना ।
तमिद् यद्वह्मं न रोदसी परि श्रवो बभूवतुः ॥४॥

नू न एहि वार्यमग्ने गुणान आ भर ।
ये वयं ये च सूरयः स्वस्ति धामहे सचोतैधि पृत्सु नो वृधे ॥५॥

सूक्त १७

आ यज्ञैर्देव मर्त्य इत्या तव्यांसमृतये ।
अग्निं कृते स्वध्वरे पूरुरीळीतावसे ॥१॥

MANDALA FIVE

SUKTA 16

1. Create by the illumining word a wide expansion for the Light, for the divine Fire, whom mortals by their proclaimings of him set in their front as Mitra the friend.

2. He is men's priest of the call who by his illuminations carries in his two arms of the Understanding the offerings wholly in a continuous order; as Bhaga, the enjoyer, he reaches our desirable good.

3. In the lauding of this master of plenty, in his friendship as his light grows, for all things are in this Fire of the many voices, men have founded their strength in him, the Noble One.

4. Now, indeed, O Fire, these have reached a plenitude of heroic strength, around him as around one mighty, earth and heaven have become an inspired knowledge.

5. Now, voiced by our word, come to us and bring to us our desirable good; we here and the illumined seers, let us together found our blissful state. And do thou be with us in our battles that we may grow.

SUKTA 17

1. Mortal man should pray thee, O god, by the sacrifices because thou hast the right strength for his guard; when well-done is the pilgrim-sacrifice man must pray the Fire that he may protect him.

अस्य हि स्वयशस्तर आसा विधर्मन् मन्यसे ।
तं नाकं चित्रशोचिषं मन्द्रं परो मनीषया ॥२॥

अस्य वासा उ अर्चिषा य आयुक्त तुजा गिरा ।
दिवो न यस्य रेतसा बृहच्छोचन्त्यर्चयः ॥३॥

अस्य ऋत्वा विचेतसो दस्मस्य वसु रथ आ ।
अधा विश्वासु हव्योऽग्निर्विक्षु प्र शस्यते ॥४॥

नू न इद्धि वार्यमासा सचन्त सूरयः ।
ऊर्जो नपादभिष्टये पाहि शग्धि स्वस्त्य उत्तैधि पृत्सु नो वृधे ॥५॥

सूक्त १८

प्रातरग्निः पुरुप्रियो विशः स्तवेतातिथिः ।
विश्वानि यो अमर्त्यो हव्या मर्तेशु रण्यति ॥१॥

द्विताय मृक्तवाहसे स्वस्य दक्षस्य मंहना ।
इन्द्रं स घत्त आनुषक् स्तोता चित् ते अमर्त्य ॥२॥

तं वो दीर्घायुशोचिषं गिरा हुवे मघोनाम् ।
अरिष्टो येषां रथो व्यश्वावावलीयते ॥३॥

MANDALA FIVE

2. By his mouth, in his complete law, thou becomest greater in the self-glory and holdest in mind that rapturous heaven manifoldly brilliant in its light beyond the thinking mind.

3. This, indeed, is he who by the ray of this Fire has become possessed of the force and the word and whose rays by the seed of heaven blaze into a vast light.

4. By the will of this completely conscious achiever of works the riches are there in his car; so now is the Fire the one to be called and he is proclaimed in all the peoples.

5. Now, indeed, by the mouth of the Fire, can the luminous seers cleave to that desirable good; O son of energy, protect us that we may enter in, have power for the happy state. And do thou be with us in our battles that we may conquer.

SUKTA 18

1. Let the Fire with his multitude of delightful things, the guest of man, receive the laud at dawn he who is immortal in mortals and takes joy in all their offerings.

2. The plenitude of his own understanding for the twofold power that carries the purified offering; he holds uninterruptedly the moon-wine and he too who lauds thee, holds it, O immortal.

3. I call him by the word who is the light of long-extended life for you the lords of plenty, you whose chariot goes abroad without hurt, O giver of the Horse,—

चित्रा वा येषु दीधितिरासन्नकथा पान्ति ये ।
स्तीर्णं बर्हिः स्वर्णरे श्रवांसि दधिरे परि ॥४॥

ये मे पञ्चाशतं वदुरश्वानां सधस्तुति ।
द्युमवग्ने सहि श्रवो बृहत् कृधि मघोनां नृववमृत नृणाम् ॥५॥

सूक्त १९

अभ्यवस्थाः प्र जायन्ते प्र वनेर्वग्निश्चिकेत । उपस्थे मातुर्वि चष्टे ॥१॥

जुहुरे वि चितयन्तोऽनिमिषं नृम्णं पान्ति । आ दृळ्हां पुरं विविशुः ॥२॥

आ श्वेत्रेयस्य जन्तवो द्युमव् वर्धन्त कृष्टयः ।
निष्कप्रीवो बृहदुक्थ एना मध्वा न वाजयुः ॥३॥

प्रियं दुग्धं न काम्यमजामि जाम्योः सचा ।
घर्मो न वाजजठरोऽवब्धः शश्वतो वभः ॥४॥

MANDALA FIVE

4. In whom is the richly brilliant light of thought and they guard the utterances in their mouths; spread is the sacred seat and they found the inspirations all around it in the Godhead of the sun-world.

5. They who have given me in the moment of the laud the fifty steeds of swiftness create for those lords of plenty a great and luminous inspired knowledge, create for those gods the Vast, with its gods, O Immortal, O Fire.

SUKTA 19

1. State upon state is born, covering upon covering has become conscious and aware, in the lap of the mother he sees.

2. Awaking to an entire knowledge they have called and guard a sleepless strength, they have entered the strong fortified city.

3. Creatures born, men who people the earth have increased the luminosity of the son of the white mother; his neck wears the golden necklace, he has the utterance of the Vast, and with his honey-wine he is the seeker of the plenitude.

4. He is as if the delightful and desirable milk of the mother, he is that which is unaccompanied abiding with the two companions; he is the blaze of the light, and the belly of the plenitude, he is the eternal invincible and the all-conqueror.

क्रीळन् नो रश्म आ भुवः सं भस्मना वायुना वेविदानः ।
ता अस्य सन् धूषजो न तिग्माः सुसंशिता वक्ष्यो वक्षणेस्थाः ॥५॥

सूक्त २०

यमग्ने वाजसातम त्वं चिन् मन्यसे रयिम् ।
तं नो गोभिः श्रवाय्यं देवत्रा पनया यूजम् ॥१॥

ये अग्ने नेरयन्ति ते वृद्धा उग्रस्य शवसः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चरे ॥२॥

होतारं त्वा वृणीमहे ऽग्ने वक्षस्य साधनम् ।
यज्ञेषु पूव्यं गिराप्रयस्वन्तो हवामहे ॥३॥

इत्था यथा त ऊतये सहसावन् दिवेदिवे ।
राय ऋताय सुक्रतो गोभिः प्याम सधमादो वीरैः स्याम सधमादः ॥४॥

5. O Ray, mayst thou be with us and play with us, unifying thy knowledge with the shining of the breath of life; may those flames of him be for us violent and intense and keenly whetted, strong to carry and settled in the breast.

SUKTA 20

1. O Fire, O thou who art most strong to conquer the plenitudes, the wealth which thou holdest in mind that make full of inspiration by the words and set it to work in the gods as our ally.

2. They have grown on thy forceful strength, O Fire, yet impel us not on the way, they fall away and cleave to the hostility, cleave to the crookedness of one who has a law alien to thine.

3. Thee, O Fire, the ancient one, we choose in our sacrifices as the priest of the call, one who accomplishes a discerning knowledge, and bringing the pleasant offering we call thee by the word.

4. So rightly make it that we may live in thy protection and that we may grow towards the Truth day by day, O forceful Fire, O strong in will, together rejoicing in the light of the Ray-Cow, together rejoicing in the strength of the Heroes.

सूक्त २१

मनुष्वत् त्वा नि धीमहि मनुष्वत् समिधीमहि ।
अग्ने मनुष्वदङ्गिरो देवान् देवयते यज ॥१॥

त्वं हि मानुषे जनेऽग्ने सुप्रीत इध्यसे ।
स्रुचस्त्वा यन्त्यानुषक् सुजात सर्पिरासुते ॥२॥

त्वां विश्वे सजोषसो देवासो ब्रूतमक्रत ।
सपर्यन्तस्त्वा कवे यज्ञेषु देवमीळते ॥३॥

देवं वो देवयज्ययाऽग्निमीळीत मर्त्यः ।
समिद्धः शुक्र दीदिहि ऋतस्य योनिमासदः ससस्य योनिमासदः ॥४॥

सूक्त २२

प्र विश्वसामन्नत्रिवदर्चा पावकशोचिषे ।
यो अघ्वरेण्वीडघो होता मन्त्रतमो विशि ॥१॥

न्यग्निं जातवेदसं दधाता देवमृत्विजम् ।
प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः ॥२॥

MANDALA FIVE

SUKTA 21

1. As the human we set thee within us, as the human we kindle thee; O Fire, O Angiras, as the human offer sacrifice to the gods for the seeker of the godheads.

2. O Fire, thou art kindled in the human being and well-satisfied; unceasing ladles go to thee, O perfect in thy birth, O thou who receivest as oblation the stream of his clarities!

3. Thee all the gods with one mind of acceptance made their envoy; men serving thee pray thee as the godhead in their sacrifices, O seer.

4. Let mortal man with will to the divine sacrifice to you, pray to the divine Fire; O brilliant Flame, high-kindled shine; mayst thou take thy seat in the native home of the Truth, take thy seat in the native home of the peace.

SUKTA 22

1. O thou of the universal peace, as the Atri sing the word of illumination to Fire of the purifying light who is to be prayed in the pilgrim-sacrifices, the priest of the call, most rapturous in man.

2. Set within you Fire, the knower of all things born, as the divine ordinant of the rite; let your sacrifice march forward today most strong to bring the epiphany of the gods.

चिकित्स्विन्मनसं त्वा देवं मर्तासि ऊतये ।
वरेण्यस्य तेऽवस इयानासो अमन्महि ॥३॥

अग्ने चिकित्स्वस्य न इदं वचः सहस्य ।
तं त्वा सुशिप्र दंपते स्तोमैर्वर्धन्त्यत्रयो गीभिः शुम्भन्त्यत्रयः ॥४॥

सूक्त २३

अग्ने सहन्तमा भर द्युम्नस्य प्रासहा रयिम् ।
विश्वा यश्चर्षणीरभ्यासा वाजेषु सासहत् ॥१॥

तमग्ने पुतनाषहं रयिं सहस्व आ भर ।
त्वं हि सत्यो अब्भुतो दाता वाजस्य गोमतः ॥२॥

विश्वे हि त्वा सजोषसो जनासो वृक्तर्बहिषः ।
होतारं सद्यसु प्रियं व्यन्ति वार्या पुरु ॥३॥

स हि ष्मा विश्वचर्षणिरभिमाति सहो वधे ।
अग्न एषु क्षयेष्वा रेवसः शुक्र दीदिहि द्युमत् पावक दीदिहि ॥४॥

MANDALA FIVE

3. Mortals we fix our minds on thee the godhead who hast the mind of conscious knowledge for the protection as we journey, for the guardian supremely desirable.

4. O Fire, become conscious of this in us, this is our word, O forceful Flame: O strong-jawed master of the house this is thou whom the Atris magnify with their lauds, whom the Atris glorify with their words.

SUKTA 23

1. O Fire, bring by the force of the light a forceful wealth which shall overcome by thy mouth in the plenitudes all the peoples.

2. O forceful Fire, bring that wealth which overcomes armies, for thou art the true, the wonderful, the giver of the plenitude of the Ray-Cows.

3. All men who have plucked the sacred grass with one mind of acceptance approach thee, the beloved priest of the call in their houses and reach in thee the multitude of desirable things.

4. This is the labourer in all man's works and he holds in himself an all-besieging force. O pure brilliant Flame, shine out full of joy and opulence in these our habitations, shine out full of light, O our purifier.

सूक्त २४

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा बरुष्यः ।
वसुरग्निर्वसुधवा अच्छा नक्षि द्युमत्तमं रयिं दाः ॥१॥२॥

स नो बोधि श्रुषी हवमुरुष्या णो अघायतः समस्मात् ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥३॥४॥

सूक्त २५

अच्छा वो अग्निमवसे देवं गासि स नो वसुः ।
रासत् पुत्र ऋषूणामृतावा पर्षति द्विषः ॥१॥

स हि सत्यो यं पूर्वे चिद् देवासश्चिद् यमीधिरे ।
होतारं मन्त्रजिह्वमित् सुदीतिभिर्विभावसुम् ॥२॥

स नो धीती वरिष्ठया श्रेष्ठया च सुमत्या ।
अग्ने रायो दिदीहि नः सुवृत्तिभिर्वरेण्य ॥३॥

अग्निर्देवेषु राजत्यग्निर्मर्तेष्वविशन् ।
अग्निर्नो हव्यवाहनोऽग्निं धीभिः सपर्यत ॥४॥

MANDALA FIVE

SUKTA 24

1-2. O Will, become our inmost inmate, become auspicious to us, become our deliverer and our armour of protection. Thou who art the lord of substance and who of that substance hast the divine knowledge, come towards us, give us its most luminous opulence.

3-4. Awake! hear our call! keep us far from all that seeks to turn us to evil. O shining One, O Flame of purest Light, thee for our comrades we desire that even now they may have the bliss and peace.

SUKTA 25

1. Raise thy song towards the Will, towards the divine for thy increasing, for he is our lord of substance and he lavishes; he is the son of the seekers of knowledge; he is the keeper of the Truth who ferries us beyond the surge of our destroyers.

2. This is the true in his being whom the seers of old kindled, yea, the gods too kindled him with perfect outshinings into his wide substance of the light, the priest of the oblation with his tongue of ecstasy.

3. O Flame supremely desirable, so by our supreme thinking, by our brightest perfected mentality, by its utter cleaving away of all evil, let thy light give unto us the bliss.

4. The Will is that which shines out in the gods, the Will is that which enters with its light into mortals, the Will is the carrier of our oblation; the Will seek and serve in all your thoughts.

अग्निस्तुविश्रवस्तमं तुविब्रह्माणमुत्तमम् ।
अतूर्तं श्रावयत्पतिं पुत्रं वदाति दाशुषे ॥५॥

अग्निर्बदाति सत्पतिं सासाह यो युधा नृभिः ।
अग्निरत्यं रघुष्यदं जेतारमपराजितम् ॥६॥

यद् बाहिष्ठं तदग्नये बृहदर्चं विभावसो ।
महिषीव त्वद् रयिस्त्वद् वाजा उदीरते ॥७॥

तव द्युमन्तो अर्चयो ग्रावेवोच्यते बृहत् ।
उतो ते तन्यतुर्यथा स्वानो अर्तं त्मना दिवः ॥८॥

एवां अग्निं वसूयवः सहसानं ववन्दिम ।
स नो विश्वा अति द्विषः पर्षन्नावेव सुक्रतुः ॥९॥

MANDALA FIVE

5. The Will gives to the giver of sacrifice the Son¹ born of his works who teams with the many inspirations and many voices of the soul, the highest, the unassailable, the Master of things who opens our ears to the knowledge.

6. Yea, 'tis the Will gives to us the Lord of existences who conquers in the battle by souls of power; Will gives to us our swift-galloping steed of battle ever conquering, never conquered.

7. That which is strongest in us to upbear, we give it to the Will. Sing out the Vast, O thou whose wide substance is its light. Thy opulence is as if the largeness of the Goddess² herself; upward is the rush of thy plenitudes.

8. Luminous are thy flaming radiances; there rises from thee a vast utterance like the voice of the pressing-stone of delight; yea, thy cry of itself rises up like a thunder-chant from the heavens.

9. Thus, desiring substance, we adore the Will who is forceful to conquer. May he who has the perfect power of his workings, carry us beyond all the forces that seek to destroy us, like a ship over the waters.

¹ The Son of the sacrifice is a constant image in the Veda. Here it is the godhead himself, Agni who gives himself as a son to man, a Son who delivers his father. Agni is also the War-Horse and the steed of the journey, the White Horse, the mystic galloping Dadhikravan who carries us through the battle to the goal of our voyaging.

² Aditi, the vast Mother.

सुक्त २६

अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान् वक्षि यक्षि च ॥१॥

तं त्वा घृतस्नवीमहे चित्रभानो स्वर्बृशम् । देवां आ वीतये वह ॥२॥

वीतिहोत्रं त्वा कवे द्युमन्तं समिधीमहि । अग्ने बृहन्तमध्वरे ॥३॥

अग्ने विश्वेभिरा गहि देवेभिर्हव्यदातये । होतारं त्वा वृणीमहे ॥४॥

यजमानाय सुन्वत आग्ने सुवीर्यं वह । देवैरा सत्सि बर्हिषि ॥५॥

समिधानः सहस्रजिदग्ने धर्माणि पुष्यसि । देवानां कृत उक्थ्यः ॥६॥

ग्निं जातवेदसं होत्रवाहं यविष्ठधम् । वधाता देवमृत्विजम् ॥७॥

MANDALA FIVE

SUKTA 26

1. O Flame, O purifier, bring to us by thy tongue of rapture, O god, the gods and offer to them sacrifice.

2. Thou who dripest the clarity, thou of the rich and varied luminousness, we desire thee because thou hast the vision of our world of the Truth. Bring to us the gods for their manifesting.¹

3. O Seer, we kindle thee in thy light and thy vastness in the march of our sacrifice who carriest the offerings on their journey.

4. Come, O Will, with all the godheads for the giving of the oblation; thee we accept as the priest of the offering.

5. For the sacrificer who presses the wine of his delight, bring, O Flame, a perfect energy. Sit with the gods on the seat of the soul's fullness.

6. O Flame, thou burnest high and increasest the divine laws and art the conqueror of a thousandfold riches; thou art the messenger of the gods who hast the word.

7. Set within you the Flame who knows the births, bearer of the offering, youngest vigour, divine sacrificer in the seasons of the Truth.

¹ Or, "for the journeying" to the luminous world of the Truth, or "for the eating" of the oblations.

प्र यज्ञ एत्वानुषगद्या देवव्यचस्तमः । स्तृणीत बहिरासदे ॥८॥

एवं मरुतो अश्विना मित्रः सीदन्तु वरुणः । देवासः सर्वया विशा ॥९॥

सूक्त २७

अनस्वन्ता सत्पतिर्मामहे मे गावा चेतिष्ठो असुरो मघोनः ।
त्रैवृष्णो अग्ने वशभिः सहस्रैर्वैश्वानर अरुणश्चिकेत ॥१॥

MANDALA FIVE

8. Today let thy sacrifice march forward unceasingly, thy sacrifice that shall bring the whole epiphany of the godheads. Strew the seat of thy soul that there they may sit.

9. There let the Life-powers¹ take their seat and the Riders of the Horse² and the Lord of Love³ and the Lord of Wideness,⁴ even the gods with all their nation.

SUKTA 27

1. O Will, O Universal Power,⁵ the mighty One supreme in vision, master of his being, lord of his plenitudes has given me his two cows of the Light that draw his wain. He of the triple dawn, son of the triple Bull,⁶ has awakened to knowledge with the ten thousands⁷ of his plenitude.

¹ The Maruts

² The twin Aswins

³ Mitra

⁴ Varuna

⁵ or, Godhead,

⁶ The Triple Bull is Indra, lord of the three luminous realms of Swar, the Divine Mind; Tryaruna Trasadasyu is the half-god, man turned into the Indra type; therefore he is described by all the usual epithets of Indra, "Asura", "Satpati", "Maghavan". The triple dawn is the dawn of these three realms on the human mentality.

⁷ Thousand symbolises absolute completeness. But there are ten subtle powers of the illumined mind each of which has to have its entire plenitude.

यो मे शता च विंशतिं च गोनां हरी च युक्ता सुधुरा ददाति ।
वैश्वानर सुष्टुतो वावृधानोज्जने यच्छ अरुणाय शर्म ॥२॥

एवा ते अग्ने सुमतिं चकानो नविष्ठाय नवमं त्रसदस्युः ।
यो मे गिरस्तुविजातस्य पूर्वोर्युक्तेनाभि अरुणो गृणाति ॥३॥

यो म इति प्रबोचत्यश्वमेधाय सूरये ।
ददद्वा सन्नि यते ददन्मेषामृतायते ॥४॥

MANDALA FIVE

2. He gives to me the hundred and twenty¹ of the cows of dawn; his two shining² horses he gives, yoked to the car, that bear aright the yoke. O Will, O Universal Power, do thou rightly affirmed and increasing extend peace and bliss to the lord of the triple dawn.

3. For thus has he done desiring thy grace of mind, new-given for him, new-manifested,—he, the disperser of the destroyers,³ the lord of the triple dawn who with attentive mind gives response to the many words of my many births.⁴

4. May he who answers to me with assent give to the illumined giver of the Horse-sacrifice,⁵ by the word of illumination, possession of the goal of his journey; may he give power of intelligence to the seeker of the Truth.

¹ The symbolic figure of the illuminations of divine knowledge as the series of dawns (cows) of the twelve months of the year and twelve periods of the sacrifice. There are again ten times twelve to correspond to the ten subtle sisters, powers of the illumined mentality.

² The two shining horses of Indra identical probably with the two cows of light of the first verse; they are the two vision-powers of the supramental Truth-consciousness, right-hand and left-hand, probably direct truth-discernment and intuition. As cows symbolising light of knowledge they yoke themselves to the material mind, the wain; as horses symbolising power of knowledge to the chariot of Indra, the liberated pure mind.

³ *Trasadasyu*; in all things he reproduces the characteristics of Indra.

⁴ The seer by this self-fulfilment on the higher plane is born, as it were, into many realms of consciousness and from each of these there go up its words that express the impulses in it which seek a divine fulfilment. The Mind-Soul answers to these and gives assent, it supplies to the word of expression the answering word of illumination and to the Life that seeks the Truth it gives the power of intelligence that finds and holds the Truth.

⁵ The Horse-sacrifice is the offering of the Life-power with all its impulses, desires, enjoyments to the divine existence. The Life-soul (*Dwita*) is itself the giver of this sacrifice which it performs when by the power of *Agni* it attends to vision on its own vital plane, when it becomes, in the figure of the hymn, the illumined seer, *āsvamedha*.

यस्य मा परुषाः शतमुद्धर्षयन्त्युक्षणः ।
अश्वमेधस्य दानाः सोमा इव आशिरः ॥५॥

इन्द्राग्नी शतदाग्न्यश्वमेधे सुवीर्यम् ।
क्षत्रं धारयतं बृहद् दिवि सूर्यमिवाजरम् ॥६॥

सूक्त २८

समिद्धो अग्निर्दिवि शोचिरध्वेत् प्रत्यङ्मुषसमुर्विया वि भाति ।
एति प्राची विश्ववारा नमोभिर्वेवा ईळाना हविषा घृताची ॥१॥

समिध्यमानो अमृतस्य राजसि हविष्कृण्वन्तं सवसे स्वस्तये ।
विश्वं स धत्ते ब्रविणं यमिन्वस्यातिथ्यमग्ने नि च धत्त इत् पुरः ॥२॥

MANDALA FIVE

5. A hundred strong bulls of the diffusion¹ raise me up to joy; the gifts of the sacrificer of the steed are as outpourings of the wine of delight with their triple infusions.²

6. May the God-Mind and the God-Will uphold in the sacrificer of the Horse and giver of his hundred a perfect energy and a vast force of battle even as in heaven the Son of Light indestructible.³

SUKTA 28

1. The Flame of Will burning high rises to his pure light in the heaven of mind; wide he extends his illumination and fronts the Dawn. She comes, moving upward, laden with all desirable things, seeking the gods with the oblation, luminous with the clarity.

2. When thou burnest high thou art king of immortality and thou cleavest to the doer of sacrifice to give him that blissful state; he to whom thou comest to be his guest, holds in himself all substance and he sets thee within in his front.

¹ The complete hundred powers of the Life by whom all the abundance of the vital plane is showered upon the growing man. The vital forces being the instrument of desire and enjoyment, this diffusion is like the outpouring of the wine of delight that raises the soul to new and intoxicating joys.

² The delight extracted from existence is typified by the honey wine of the Soma; it is mixed with the milk, the curds and the grain, the milk being that of the luminous cows, the curds the fixation of their yield in the intellectual mind and the grain the formulation of the light in the force of the physical mind. These symbolic senses are indicated by the double meaning of the words used, *go*, *dadhi*, *yava*.

³ Perfect and vast energy in the vital being corresponding to the infinite and immortal light of the Truth in the mental being.

अग्ने शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥३॥

समिद्धस्य प्रमहसोऽग्ने वन्दे तव श्रियम् ।
वृषभो द्युम्नर्वा असि समध्वरेष्विध्यसे ॥४॥

समिद्धो अग्न आहुत देवान् यक्षि स्वध्वर । त्वं हि हव्यवाळसि ॥५॥

आ जुहोता दुवस्यताऽग्निं प्रयत्यध्वरे । वृणीष्वं हव्यवाहनम् ॥६॥

MANDALA FIVE

3. O Flame, put forth thy battling might for a vast enjoyment¹ of bliss, may there be thy highest illumination; create a well-governed union of the Lord and his Spouse, set thy foot on the greatness of hostile powers.

4. I adore, O Flame, the glory of thy high-blazing mightiness. Thou art the Bull with the illuminations; thou burnest up in the march of our sacrifices.

5. O Flame that receivest our offerings, perfect guide of the sacrifice, high-kindled offer our oblation to the godheads; for thou art the bearer of our offerings.

6. Cast the offering, serve the Will with your works² while your sacrifice moves forward to its goal, accept the carrier of our oblation.

¹ The Vedic immortality is a vast beatitude, a large enjoyment of the divine and infinite existence reposing on a perfect union between the Soul and Nature; the soul becomes King of itself and its environment, conscious on all its planes, master of them, with Nature for its bride delivered from divisions and discords into an infinite and luminous harmony.

² Or, set the Will to its workings

MANDALA SIX

बार्हस्पत्यो भरद्वाजः

सूक्त १

त्वं ह्यग्ने प्रथमो मनोताऽस्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नकृणोर्बुष्टरीतु सहो विश्वस्मै सहसे सहर्घ्ये ॥१॥

अथा होता न्यसीदो यजीयानिळस्पद इषयस्त्रीड्यः सन् ।
तं त्वा नरः प्रथमं देवयन्तो महो राये चितयन्तो अनु ग्मन् ॥२॥

वृतेव यन्तं बहुभिर्वसव्यैस्त्वे रयि जागृवांसो अनु ग्मन् ।
रुशन्तमग्निं वर्शतं बृहन्तं वपावन्तं विश्वहा दीदिवांसम् ॥३॥

पदं देवस्य नमसा व्यन्तः श्रवस्यवः श्रव आपन्नमुक्तम् ।
नामानि चिद् दधिरे यज्ञियानि भद्रायां ते रणयन्त संवृष्टौ ॥४॥

त्वां वर्धन्ति क्षितयः पृथिव्यां त्वां राय उभयासो जनानाम् ।
त्वं ज्ञाता तरणे चेत्यो भूः पिता माता सबमिन्मानुषाणाम् ॥५॥

BHARADWAJA BARHASPATYA

SUKTA 1

1. O potent Fire, thou wert the first thinker of this thought and the priest of the call. O Male, thou hast created everywhere around thee a force invulnerable to overpower every force.

2. And now strong for sacrifice, thou hast taken thy session in the seat of aspiration, one aspired to, a flamen of the call, an imparter of the impulse. Men, building the godheads have grown conscious of thee, the chief and first, and followed to a mighty treasure.

3. In thee awake, they followed after the Treasure as in the wake of one who walks on a path with many possessions, in the wake of the vast glowing-visioned embodied Fire that casts its light always and for ever.

4. Travellers with surrender to the plane of the god-head, seekers of inspired knowledge, they won an inviolate inspiration, they held the sacrificial Names and had delight in thy happy vision.

5. The peoples increase thee on the earth; both kinds of riches of men increase thee. O Fire, our pilot through the battle, thou art the deliverer of whom we must know, ever a father and mother to human beings.

सपर्येष्यः स प्रियो विक्ष्वग्निर्होता मन्द्रो नि षसादा यजीयान् ।
तं त्वा वयं दम आ दीदिवांसमुप जुबाधो नमसा सदेम ॥६॥

तं त्वा वयं सुध्यो नध्यमग्ने सुम्नायव ईमहे देवयन्तः ।
त्वं विशो अनयो दीद्यानो दिवो अग्ने बृहता रोचनेन ॥७॥

विशां कविं विस्पतिं शश्वतीनां नितोशनं वृषभं चर्षणीनाम् ।
प्रेतीषणिमिषयन्तं पावकं राजन्तमग्निं यजतं रयीणाम् ॥८॥

सो अग्न ईजे शशमे च मर्तो यस्त आनद् समिधा हव्यदातिम् ।
य आहुतिं परि वेवा नमोभिर्विश्वेत् स वामा दधते त्वोतः ॥९॥

अस्मा उ ते महि महे विधेम नमोभिरग्ने समिधोत हव्यैः ।
वेदो सूनो सहसो गीर्भिरुक्थैरा ते भद्रायां सुमतौ यतेम ॥१०॥

आ यस्ततन्ध रोदसी वि भासा श्रवोभिश्च श्रवस्यस्तरुत्रः ।
बृहद्भिर्वाजैः स्थविरेभिरस्मे रेवद्भिर्गग्ने वितरं वि भाहि ॥११॥

MANDALA SIX

6. Dear and servable is this Fire in men; a rapturous priest of the call has taken up his session, strong for sacrifice. Pressing the knee may we come to thee with obeisance of surrender when thou flamest alight in the house.

7. O Fire, we desire thee, the god to whom must rise our cry, we the right thinkers, the seekers of bliss, the builders of the godheads. O Fire, shining with light thou ledest men through the vast luminous world of heaven.

8. To the seer, the Master of creatures who rules over the eternal generations of peoples, the Smiter, the Bull of those that see, the mover to the journey beyond who drives us, the purifying Flame, the Power in the sacrifice, Fire the Regent of the Treasures!

9. O Fire, the mortal has done his sacrifice and achieved his labour who has worked out the gift of the oblation with the fuel of thy flame and wholly learned the way of the offering by his prostrations of surrender; he lives in thy guard and holds in himself all desirable things.

10. O Fire, O son of Force, may we offer to thy greatness that which is great, worshipping thee with the obeisance and the fuel and the offering, the altar and the word and the utterance. For we would work and strive in thy happy right thinking, O Fire.

11. O thou who art filled with inspiration and a passer of barriers, O thou who hast extended earth and heaven by the wideness of thy light and thy inspired discoveries of knowledge, shine wider yet in us with thy large and solid and opulent amassings, O Fire.

नृषद्वसो सदमिद्धेह्यस्मे भूरि तोकाय तनयाय पशवः ।
पूर्वोरिषो बृहतीरारेअघा अस्मे भद्रा सौश्रवसानि सन्तु ॥१२॥

पुरुष्यग्ने पुरुषा त्वाया वसूनि राजन्वसुता ते अश्याम् ।
पुरुणि हि त्वे पुरुवार सन्त्यग्ने वसु विधते राजनि त्वे ॥१३॥

सूक्त २

त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
त्वं विचर्षणे श्रवो वसो पुष्टि न पुष्यसि ॥१॥

त्वां हि ष्मा चर्षणयो यज्ञेभिर्गीभिरीळते ।
त्वां वाजी यात्यवृको रजस्तुर्विश्वचर्षणिः ॥२॥

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद्यस्य मानुषो जनः सुम्नायुर्जुह्वे अध्वरे ॥३॥

ऋषद्यस्ते सुदानवे धिया मर्तः शशमते ।
अत्ती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

MANDALA SIX

12. O Prince of Riches, fix always in us that in which are the Gods, settle here many herds for the begotten son. In us may there be the happy things of true inspiration and the multitude of the large impulses from which evil is far.

13. O King, O Fire, let me enjoy by thee and thy princehood of the riches many riches in many ways; for, O Fire of many blessings, there are many treasures for thy worshipper in thee, the King.

SUKTA 2

1. O Fire, thou travellest like a friend to the glory where is our home. O wide-seeing Prince of the Treasure, thou nuturest our inspiration and our growth.

2. Men who see aspire to thee with the word and the sacrifice. To thee comes the all-seeing Horse that crosses the mid-world, the Horse that no wolf tears.

3. The Men of Heaven with a single joy set thee alight to be the eye of intuition of the sacrifice when this human being, this seeker of bliss, casts his offering in the pilgrim-rite.

4. The mortal should grow in riches who achieves the work by the Thought for thee, the great giver; he is in the keeping of the Vast Heaven and crosses beyond the hostile powers and their evil.

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
वयावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

त्वेषस्ते धूम ऋण्वति दिवि षञ्छुक्र आततः ।
सूरो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥

अधा हि विक्ष्वीड्योऽसि प्रियो नो अतिथिः ।
रण्वः पुरीव जूर्यः सूनूर्न त्रययाम्यः ॥७॥

क्रत्वा हि द्रोणे अज्यसेऽग्ने वाजी न कुत्स्यः ।
परिज्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥

त्वं त्या क्षिदच्युताग्ने पशुर्न यवसे ।
धामा ह यत्ते अजर वना वृश्चन्ति शिक्वसः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता बभे विशाम् ।
समृधो विदपते कृणु जुषस्व हव्यमङ्गिरः ॥१०॥

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमति रोदस्योः ।
वीहि स्वस्ति सुक्षितिं दिवो नृन्दिषो अंहांसि वुरिता तरेम
ता तरेम तवावसा तरेम ॥११॥

MANDALA SIX

5. O Fire, when mortal man arrives by the fuel of thy flame to the way of the oblation and the sharpening of thy intensities, he increases his branching house, his house of the hundred of life.

6. The smoke from thy blaze journeys and in heaven is outstretched brilliant-white. O purifying Fire, thou shinest with a flame like the light of the sun.

7. Now art thou here in men, one to be aspired to and a beloved guest; for thou art like one delightful and adorable in the city and as if our son and a traveller of the triple world.

8. O Fire, thou art driven by the will in our gated house like a horse apt for our work; thou art by thy nature like a far-spreading mansion and like a galloper of winding ways and a little child.

9. O Fire, thou art like a beast in thy pasture and devourest even the unfallen things; the lustres of thy blaze tear to pieces the woodlands, O ageless Flame.

10. O Fire, thou comest a priest of the call into the house of men that do the Rite of the Path. Make us complete in the treasure, O Master of men! O Angiras flame-seer, rejoice in our oblation.

11. O Fire, O friendly Light, O Godhead, turn to the Godheads, mayst thou speak for us the true thought of Earth and Heaven; move to the peace and the happy abode and the men of Heaven. Let us pass beyond the foe and the sin and the stumbling; let us pass beyond these things, pass in thy keeping through them safe.

सूक्त ३

अग्ने स क्षेषदूतपा ऋतेजा उरु ज्योतिर्नशते देवयुष्टे ।
यं त्वं मित्रेण वरुणः सजोषा देव पासि त्यजसा मर्तमंहः ॥१॥

ईजे यज्ञेभिः शशमे शमीभिर्ऋषद्वारायाग्नये वदाश ।
एवा चन तं यशसामजुष्टिर्नाहो मर्तं नशते न प्रवृप्तिः ॥२॥

सूरो न यस्य वृशतिररेपा भीमा यदेति शुचतस्त आ धीः ।
हेषस्वतः शुरुधो नायमक्तोः कुत्रा चिद्वन्धो वसतिर्वनेजाः ॥३॥

तिग्मं चिदेम महि वर्षो अस्य भसदश्वो न यमसान आसा ।
विजेहमानः परशुर्न जिह्वां ब्रविर्न द्रावयति वारु धक्त ॥४॥

स इवस्तेव प्रति धावसिष्यञ्छिशीत तेजोऽयसो न धाराम् ।
चित्रध्वजतिररतिर्यो अक्तोर्वेनं द्रुषद्वा रघुपत्मजंहाः ॥५॥

MANDALA SIX

SUKTA 3

1. The mortal who longs for the Godhead shall take up his home with thee, O Fire, he is born into the Truth and a guardian of the Truth and comes to thy wide Light,—he in whom thou being Varuna takest with Mitra a common delight and thou guardest that mortal, O God, by thy casting away from him of evil.

2. He has sacrificed with sacrifices, he has achieved his labour by his works, he has given to the Fire whose boons grew ever in opulence. And so there befalls him not the turning away of the Glorious Ones; evil comes not to him nor the insolence of the adversary.

3. Faultless is thy seeing like the sun's; terrible marches thy thought when blazing with light thou neighest aloud like a force of battle. This Fire was born in the pleasant woodland and is a rapturous dweller somewhere in the night.

4. Fiery-sharp is his march and great his body,—he is like a horse that eats and champs with his mouth: he casts his tongue like an axe to every side, like a smelter he melts the log that he burns.

5. He sets like an archer his shaft for the shooting, he sharpens his powers of light like an edge of steel. He is the traveller of the night with rich rapid movements; he has thighs of swift motion and is like a bird that settles on a tree.

स ईं रेभो न प्रति वस्त उखाः शोचिषा रारपीति मित्रमहाः ।
नक्तं य ईमरुषो यो दिवा नूनमर्त्यो अरुषो यो दिवा नून् ॥६॥

दिवो न यस्य विधतो नवीनोदृषा रुक्ष ओषधीषु नूनोत् ।
घृणा न यो ध्रजसा पत्मना यन्ना रोदसी वसुना वं सुपत्नी ॥७॥

घायोभिर्वा यो युज्येभिरर्कोविद्युन्न दविद्योत्स्वेभिः शुष्मैः ।
शर्धो वा यो मरुतां ततक्ष ऋभूर्न त्वेषो रभसानो अद्यौत् ॥८॥

सूक्त ४

यथा होतर्मनुषो देवताता यज्ञेभिः सूनो सहसो यजासि ।
एवा नो अद्य समना समानानुशन्नग्न उशतो यक्षि देवान् ॥१॥

स नो विभावा चक्षणिर्न वस्तोरग्निर्वन्दाह वेद्यश्चनो धात् ।
विश्वायुर्यो अमृतो मर्त्येषूषर्भुब् भूवतिथिर्जातिवेदाः ॥२॥

MANDALA SIX

6. This friendly Light is like a singer of the word and clothes himself with the Rays, he rhapsodises with his flame. This is the shining One who journeys by night and by day to the Gods, the shining Immortal who journeys through the day to the Gods.

7. The cry of him is like the voice of ordaining Heaven;¹ he is the shining Bull that bellows aloud in the growths of the forest. He goes with his light and his race and his running and fills Earth and Heaven with his riches; they are like wives happy in their spouse.

8. He flashes like the lightning with his own proper strength, his own founding and helpful illuminations. As if heaven's craftsman he has fashioned the army of the Life-Gods and lightens ablaze in his exultant speed.

SUKTA 4

1. O Son of Force, O priest of the call, even as always in man's forming of the godhead thou sacrificest with his sacrifices, sacrifice so for us to the Gods today, O Fire, an equal power to equal powers, one who desires to the Gods who desire.

2. He is wide in his light like a seer of the Day; he is the one we must know and finds an adorable joy. In him is universal life, he is the Immortal in mortals; he is the Waker in the Dawn, our Guest, the Godhead who knows all births that are.

¹ or, the cry of him in his worship of sacrifice is like the voice of Heaven;

द्यावो न यस्य पनयन्त्यभ्वं भासांसि वस्ते सूर्यो न शुक्रः ।
वि य इनोत्यजरः पावकोऽनस्य चिच्छिदनथत्पूर्याणि ॥३॥

वप्रा हि सूनो अस्यप्सद्वहा चक्रे अग्निर्जनुषाज्माक्षम् ।
स त्वं न ऊर्जसन ऊर्जं धा राजेव जेरवके क्षेप्यन्तः ॥४॥

नितिक्ति यो वारणमक्षमत्ति वायुर्न राष्ट्रथत्येत्यक्तून् ।
तुर्याम यस्त आदिशामरातीरत्यो न ह्रुतः पततः परिह्रुत् ॥५॥

आ सूर्यो न भानुमद्भिरर्करग्ने ततन्थ रोवसी वि भासा ।
चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मघ्नौशिजो न वीयन् ॥६॥

त्वां हि मन्द्रतममर्कशोर्कैर्वदुमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायं पृणन्ति राधसा नृतमाः ॥७॥

MANDALA SIX

3. The heavens seem to praise his giant might; he is robed in lustre and brilliant like the Sun. Ageless the purifying Fire moves abroad and cuts down even the ancient things of the Devourer.¹

4. O Son, thou art the speaker, thy food is thy seat; Fire from his very birth has made his food the field of his race. O Strength-getter, found strength in us! Thou conquerest like a king and thy dwelling is within, there where there comes not any render.

5. He eats his food and sharpens his sword of defence; he is like the Life-God a master of kingdoms and passes beyond the nights. O Fire, may we pierce through the foe, O thou who breakest like a galloping steed all that battle against thy appointments, hurting around thee our hurters as they fall upon us.

6. O Fire, thou art like the Sun with thy splendid illuminations and hast wide extended Earth and Heaven with thy light. Smeared with lustre,² rich in brilliance he shepherds away the darkness and like a son of the desire of the Gods rushes onward in his march.

7. We have chosen thee most rapturous with the flaming lights of thy illuminations; O Fire, hear for us that which is great. O Godhead of Fire, the most strong Gods fill thee like Indra with might and like the Life-God with riches.

¹ or, the enjoyer.

² or, anointed with light,

नू नो अग्नेऽवृकेभिः स्वस्ति वेषि रायः पथिभिः पर्ष्यहः ।
ता सूरिभ्यो गृणते रासि सुम्नं मदेम शतहिमाः सुवीराः ॥८॥

सूक्त ५

हुवे वः सूनुं सहसो युवानमब्रोघवाचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववाराणि पुरुवारो अध्रुक् ॥१॥

त्वे वसूनि पुर्वणीक होतर्दोषा वस्तोरेरिरे यज्ञियासः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

त्वं विक्षु प्रविदः सीव आसु ऋत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधते चिकित्वो व्यानुषग्जातवेदो वसूनि ॥३॥

यो नः सनुत्यो अभिदासवग्ने यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपा तपिष्ठ तपसा तपस्वान् ॥४॥

MANDALA SIX

8. O Fire, thou journeyest happily to the treasures by paths where the wolf rends not, and carriest us beyond all evils. These high things thou givest to the luminous wise; thou lavishest the bliss on him who voices thee with the word. May we revel in rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 5

1. I call to you by my thoughts, Fire, the youngest of the gods in whose words is no bale, the Youth, the Son of Force. He is a mind of the knowledge free from all that hurts; his gifts are many and he journeys to the riches where all boons are.

2. O Priest of the call, priest with thy many flame-forces,¹ in the night and in the light the Lords of sacrifice cast on thee their treasures. As in earth are founded all the worlds, they founded all happinesses in the purifying Fire.

3. Thou art the Ancient of Days and hast taken thy seat in these peoples and becomest by the will their charioteer of desirable things. O Conscient, O thou who knowest all births that are, thou walkest wide for thy worshipper in unbroken order to the Treasures.

4. O Fire, O friendly Light, O most burning Power, the enemy who is hidden and would destroy us, the enemy who is within us and would conquer, leap fiery-forceful with thy affliction of flame and consume him with thy male and ageless fires.

¹ or, forms of flame,

यस्ते यज्ञेन सविधा य उक्थैरर्कोभिः सूनो सहसो ददाशत् ।
स मर्त्येष्वमृत प्रचेता राया ह्युन्नेन श्रवसा वि भाति ॥५॥

स तत्कृधीषितस्तूयमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
यच्छस्यसे ह्युभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥

अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम ह्युन्मजराजरं ते ॥७॥

सूक्त ६

प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
वृश्चद्वनं कृष्णयामं रुशन्तं वीती होतारं दिव्यं जिगाति ॥१॥

स शिवतानस्तन्यतु रोचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
यः पावकः पुरुतमः पुरुणि पृथून्यग्निरनुयाति भवन् ॥२॥

MANDALA SIX

5. When man gives to thee with the sacrifice and the fuel and with his spoken words and his chants of illumination, he becomes, O Immortal, O Son of force, a mind of knowledge among mortals and shines with the riches and inspiration and light.

6. Missioned create that swiftly, O Fire. Force is thine, resist with thy force our confronters. When revealed by thy lights, thou art formulated by our words, rejoice in the far-sounding thought of thy adorer.

7. O Fire, may we possess in thy guard that high desire,—possess, O Lord of the treasures, that Treasure and its heroes, possess replenishing thee thy plenitude, possess, O ageless Fire, Thy ageless light.

SUKTA 6

1. Man turns with a new sacrifice to the Son of Force when he desires the Way and the guard. He arrives in his journeyings to the heavenly priest of the call, the priest shining with light, but black is his march through the forests he tears.

2. He grows white and thunderous, he stands in a luminous world; he is most young with his imperishable clamouring fires. This is he that makes pure and is full of his multitudes and, even as he devours, goes after the things that are many, the things that are wide.

वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
तुविम्रक्षासो दिव्या नवग्वा वना वनन्ति धृषता रजन्तः ॥३॥

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
अथ भ्रमस्त उर्विया वि भाति यातयमानो अधि सान् पशनेः ॥४॥

अथ जिह्वा पापतीति प्र वृष्णो गोषुयुधो नाशनिः सृजाना ।
शूरस्येव प्रसितिः क्षातिरग्नेर्दुर्वर्तुर्भो दयते वनानि ॥५॥

आ भानुना पार्थिवानि जयांसि महस्तोदस्य धृषता ततन्थ ।
स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥

स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्र चन्द्राभिर्गुणते युवस्व ॥७॥

सूक्त ७

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

MANDALA SIX

3. O Fire, thy lights range wind-impelled on every side, pure as thou art pure. Many things they violate and break in their rashness and enjoy the forests of their pleasure, heavenly lights, seers of the ninefold-ray.

4. O Fire of the burning purities, pure and flaming-bright are these thy horses that loosed to the gallop raze the earth. Then wide is thy wandering and its light shines far as it drives them up to the dappled Mother's heights.

5. Then the tongue of the Bull leaps constantly like the thunderbolt loosed of the God who fights for the herds of the Light. The destruction of Fire is like the charge of a hero; he is terrible and irresistible, he hews the forests asunder.

6. Thou hast spread out the earthly speed-ranges by thy light and the violence of thy mighty scourge. Repel by thy forceful powers all dangerous things; turn to conquer those who would conquer us, shatter our confronters.

7. O rich in thy brilliances, Fire with thy manifold luminous might, rivet to us the rich and various treasure, most richly diverse, that awakens us to knowledge and founds our expanding growth. O delightful God, to him who voices thee with delightful words the vast delightful wealth and its many hero-keepers!

SUKTA 7

1. Head of heaven and traveller of the earth a universal Power was born to us in the Truth, a Guest of men, a seer and absolute King; the Gods brought to birth universal Fire and made him in the mouth a vessel of the oblation.

नार्भि यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥

त्वद्विप्रो जायते वाज्यग्ने त्वद्वीरासो अभिमातिषाहः ।
वैश्वानर त्वमस्मासु धेहि वसूनि राजन्त्स्पृहयाय्याणि ॥३॥

त्वां विश्वे अमृत जायमानं शिशुं न देवा अभि सं नवन्ते ।
तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरबीदेः ॥४॥

वैश्वानर तव तानि व्रतानि महान्यग्ने नकिरा दधर्ष ।
यज्जायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्नाम् ॥५॥

वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
तस्येवु विश्वा भुवनाधि मूर्धनि वया इव रुद्रुः सप्त विस्रुहः ॥६॥

वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

MANDALA SIX

2. All they together came to him, a navel knot of sacrifice, a house of riches, a mighty point of call in the battle. Charioteer of the Works of the way, eye of intuition of the sacrifice, the Gods brought to birth the universal Godhead.

3. O Fire, from thee is born the Seer, the Horse and of thee are the Heroes whose might overcomes the adversary. O King, O universal Power, found in us the desirable treasures.

4. O Immortal, all the Gods come together to thee in thy birth as to a new-born child. O universal Power, they travelled to immortality by the works of thy will when thou leapedst alight from the Father and Mother.

5. O Fire, universal Godhead, none could do violence to the laws of thy mighty workings because even in thy birth in the lap of the Father and the Mother thou hast discovered the light of intuition of the Days in manifested things.¹

6. The heights of heaven were measured into form by the eye of this universal Force, they were shaped by the intuition of the Immortal. All the worlds are upon his head; the seven far-flowing rivers climbed from him like branches.

7. The Universal mighty of will measured into form the kingdom of middle space; a Seer, he shaped the luminous planes of Heaven. He has spread around us all these worlds; he is the guardian of immortality and its indomitable defender.

¹ or, in all sorts of knowledge.

सूक्त ८

पृक्षस्य वृष्णो अरुषस्य नू सहः प्र नु वोचं विदथा जातवेदसः ।
वैश्वानराय मतिर्नव्यसी शुचिः सोम इव पवते चारुगनये ॥१॥

स जायमानः परमे व्योमनि व्रतान्यग्निर्व्रतपा अरक्षत ।
व्यन्तरिक्षममिमीत सुश्रुत्वैश्वानरो महिना नाकमस्पृशत् ॥२॥

ध्यस्तभ्नाद्रोदसी मित्रो अब्भुतोऽन्तर्वाविदकृणोज्ज्योतिषा तमः ।
वि चर्मणीव धिषणे अवर्तयद्वैश्वानरो विश्वमधत्त वृण्यम् ॥३॥

अपामुपस्थे महिषा अगृभ्णत विशो राजानमुप तस्थुर्ऋग्मियम् ।
आ द्रुतो अग्निमभरद्विषस्वतो वैश्वानरं मातरिषा परावतः ॥४॥

युगेयुगे विदध्यं गुणद्वूपोऽग्ने रयि यशसं धेहि नव्यसीम् ।
पथ्येव राजन्नघशंसमजर नीचा नि वृश्च वनिनं न तेजसा ॥५॥

MANDALA SIX

SUKTA 8

1. Now have I spoken aloud the force of the brilliant Male who fills the world, the discoveries of knowledge of the god who knows all things that are. A new and pure and beautiful thought is streaming like sacramental wine to Fire, the universal Godhead.

2. Fire is the guardian of the laws of all workings and he kept safe the laws of his action and motion even in the moment of his birth in the supreme ether. The Universal mighty of will measured into shape the middle world and touched heaven with his greatness.

3. The Wonderful, the Friend propped up earth and heaven and made the darkness a disappearing thing by the Light. He rolled out the two minds like skins; the Universal assumed every masculine might.

4. The Great Ones seized him in the lap of the waters and the Peoples came to the King with whom is the illumining Word. Messenger of the luminous Sun, Life that expands in the Mother brought Fire the universal Godhead from the supreme Beyond.

5. Found for those who from age to age speak the word that is new, the word that is a discovery of knowledge, O Fire, their glorious treasure; but cut him in twain who is a voice of evil, cast him low by thy force of light like a tree with the thunderbolt, imperishable¹ king.

¹ or, ageless

अस्माकमग्ने मधवत्सु धारयाऽनामि क्षत्रमजरं सुवीर्यम् ।
वयं जयेम शतिनं सहस्रिणं वैश्वानर वाजमग्ने तवोतिभिः ॥६॥

अवधेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि त्रिषधस्थ सूरीन् ।
रक्षा च नो ददुषां शर्धो अग्ने वैश्वानर प्र च तारीः स्तवानः ॥७॥

सूक्त ९

अहश्च कृष्णमहरर्जुनं च वि वतते रजसी वेद्याभिः ।
वैश्वानरो जायमानो न राजावातिरज्ज्योतिषाग्निस्तर्मांसि ॥१॥

नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
कस्य स्वित् पुत्र इह वक्तवानि परो वदात्यवरेण पित्रा ॥२॥

स इत्तन्तुं स वि जानात्योतुं स वक्तवान्युतुया वदाति ।
य ईं चिकेतदमृतस्य गोपा अवश्चरन्परो अन्येन पश्यन् ॥३॥

MANDALA SIX

6. O Fire, uphold in our masters of the treasure their indestructible¹ hero-force and unbending might of battle. O universal Fire, may we by thy safe keepings conquer the plenitude of the hundreds and the plenitude of the thousands.

7. O our impeller,² holder of the triple session, shield our luminous seers with thy indomitable guardian fires. Keep safe, O Fire, the army of those who have given, O Universal, hearing our hymn to thee deliver to its forward march.

SUKTA 9

1. A day that is black and a day that is argent bright, two worlds revolve in their different paths by forces that we must know. Fire, the universal Godhead, like a king that comes to birth has thrust the Darknesses down by the Light.

2. I know not the woof, I know not the warp, nor what is this web that they weave moving to and fro in the field of their motion and labour. There are secrets that must be told and of someone the son speaks them here, one highest beyond through his father lower than he.

3. He knows the warp, he knows the woof, he tells in their time the things that must be spoken. This is the guardian of immortality who wakes to the knowledge of these things; walking here below he is one highest beyond who sees through another.

¹ or, unaging

² or, O doer of sacrifice,

HYMNS TO THE MYSTIC FIRE

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वा वर्धमानः ॥४॥

ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥

वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।
वि मे मनश्चरति दूरआधीः किं स्थिद्वक्ष्यामि किमु नू मनिष्ये ॥६॥

विश्वे देवा अनमस्यन्भियानास्त्वामग्ने तमसि तस्थिवांसम् ।
वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

सूक्त १

पुरो वो मन्त्रं दिव्यं सुवृक्षि प्रयति यज्ञे अग्निमध्वरे दधिध्वम् ।
पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

MANDALA SIX

4. This is the pristine priest of the call, behold him! this is the immortal Light in mortals. This is he that is born and grows with a body and is the Immortal seated and steadfast for ever.

5. An immortal Light set inward for seeing, a swiftest mind within in men that walk on the way. All the Gods with a single mind, a common intuition, move aright in their divergent paths towards the one Will.

6. My ears range wide to hear and wide my eyes to see, wide this Light that is set in the heart; wide walks my mind and I set my thought afar; something there is that I shall speak; something that now I shall think.

7. All the gods were in awe of thee when thou stoodest in the darkness and bowed down before thee, O Fire. May the Universal Godhead keep us that we may be safe, may the Immortal keep us that we may be safe.

SUKTA 10

1. When the pilgrim-rite moves on its way, set in your front the divine ecstatic Fire, place him in front by your words, the Flame of the good riddance:¹ he is the Knower of all things born; his light shines wide and he shall make easy for us the progressions of the sacrifice.

¹ The word *suṛykti* corresponds to the Katharsis of the Greek mystics—the clearance, riddance or rejection of all perilous and impure stuff from the consciousness. It is Agni Pavaka, the purifying Fire who brings to us this riddance or purification, “*suṛikti*”.

तम द्युमः पुर्वणीक होतरग्ने अग्निभिर्मनुष इधानः ।
स्तोमं यमस्मै ममतेव शूर्पं घृतं न शुचि मतयः पवन्ते ॥२॥

पीपाय 'स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
चित्राभिस्तमूतिभिश्चित्रशोचिर्नजस्य साता गोमतो दधाति ॥३॥

आ यः पप्रौ जायमान उर्वी दूरेदृशा भासा कृष्णाध्वा ।
अथ बहु चित्तम ऊर्म्यायास्तिरः शोचिषा ददृशे पावकः ॥४॥

नू नश्चित्रं पुरुवाजाभिरूती अग्ने रयिं मधवद्ब्रूयश्च धेहि ।
ये राधसा श्रवसा चात्यन्यान्तसुवीर्येभिश्चाभि सन्ति जनान् ॥५॥

इमं यज्ञं चनो धा अग्न उशन् यं त आसानो जुहुते हविष्मान् ।
भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गध्यस्य सातौ ॥६॥

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

MANDALA SIX

2. O Fire, kindled by man's fires, priest of the call who comest with thy light, priest of the many flame-armies, hearken to the anthem our thoughts strain out pure to the godhead like pure clarified butter,¹ even as Mamata chanted to him her pæon.

3. He among mortals is fed on inspiration, the illumined who gives with his word to the Fire, the seer whom the Fire of the brilliant illuminations, settles by his luminous safeguardings in the conquest of the Pen where are the herds of the Light.

4. Fire of the blackened trail in his very birth has filled wide earth and heaven with his far-seeing light. Now has Fire that makes pure been seen by his bright flame even through much darkness of the billowing Night.

5. Found, O Fire, for us and the masters of plenty by thy safeguardings packed with the plenitudes a treasure of richly brilliant kinds; for these are they who surpass all others in their opulence and inspiration and hero-mights.

6. O Fire, yearn to the sacrifice that the bringer of the offering casts to thee; found the rapture. Hold firm in the Bharadwajas the perfect purification; guard them in their seizing of the riches of the quest.

7. Scatter all hostile things, increase the revealing Word. May we revel in the rapture, strong with strength of the Heroes, living a hundred winters.

¹ Here we have the clue to the symbol of the "clarified butter" in the sacrifice; like the others it is used in its double meaning, "clarified butter" or, as we may say, "the light-offering".

सूक्त ११

यजस्व होतरिषितो यजीयानग्ने बाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥

त्वं होता मन्द्रतमो नो अध्रुगन्तर्देवो विदथा मर्त्येषु ।
पावकया जुह्वा वह्निरासाग्ने यजस्व तन्वं तव स्वाम् ॥२॥

धन्या चिद्धि त्वे घिषणा वष्टि प्र देवाञ्जन्म गृणते यजध्यै ।
वेपिष्ठो अङ्गिरसां यद्व विप्रो मधु च्छन्वो भनति रेभ इष्टौ ॥३॥

अविद्युतत्स्वपाको विभावाग्ने यजस्व रोदसी उरुची ।
आयुं न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

वृञ्जे ह यन्नमसा बहिरग्नावयामि स्रुघृतवती सुवृक्तिः ।
अम्यक्षि सद्य सवने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥

SUKTA 11

1. Missioned and strong to sacrifice, offer the sacrifice, Priest of the call; O Fire, put away from us as if by the applied force of the Life-gods all that opposes. Turn in their paths towards our offering Mitra and Varuna and the twin Lords of the journey and Earth and Heaven.

2. To us thou art our priest of the invocation, harmless and perfect in ecstasy; thou art the god within in mortals that makes the discoveries of knowledge; thou art the carrier with the burning mouth, with the purifying flame of oblation. O Fire, worship with sacrifice thy own body.

3. In thee the understanding is full of riches and it desires the gods, the divine births, that the word may be spoken and the sacrifice done, when the singer, the sage, wisest of the Angiras chants his honey-rhythm in the rite.

4. He has leaped into radiance and is wise of heart and wide of light; O Fire, sacrifice to the largeness of Earth and Heaven. All the five peoples lavish the oblation with obeisance of surrender and anoint as the living being, Fire the bringer of their satisfactions.

5. When the sacred grass has been plucked with prostration of surrender to the Fire, when the ladle of the purification full of the light-offering has been set to its labour, when the home has been reached in the house of Earth and the sacrifice lodged like an eye in the sun,—

बशस्या नः पुर्वणीक होतर्वेभिरग्ने अग्निभिरिधानः ।
रायः सूनो सहसो वावसाना अति खसेम वृजनं नाहः ॥६॥

सूक्त १२

मध्ये होता बुरोणे बर्हिषो राळग्निस्तोवस्य रोवसी यजध्यै ।
अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥

आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वतातेव नु द्यौः ।
त्रिषधस्थस्ततरुषो न जंहो हव्या मघानि मानुषा यजध्यै ॥२॥

तेजिष्ठा यस्यारतिर्वनेराद् तोवो अध्वन्न वृधसानो अद्यौत् ।
अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवन्न ओषधीषु ॥३॥

सास्माकेभिरेतरी न शूर्परग्निः ष्टवे वम आ जातवेदाः ।
द्रुध्नो वन्वन् ऋत्वा नावोन्नः पितेव जारयायि यज्ञैः ॥४॥

MANDALA SIX

6. O Son of Force, O Fire, kindling with the gods thy fires, Priest of the call, priest with thy many flame-armies, dispense to us the Treasures; shining with light let us charge beyond the sin and the struggle.

SUKTA 12

1. In the midmost of the gated house Fire, the Priest of the call, the King of the sacred seat and the whip of swiftness, to sacrifice to Earth and Heaven! This is the Son of Force in whom is the Truth; he stretches out from afar with his light like the sun.

2. When a man sacrifices in thee, O King, O Lord of sacrifice, when he does well his works in the wise and understanding Fire like Heaven in its all-forming labour, triple thy session; thy speed is as if of a deliverer, when thou comest to give the sacrifice whose offerings are man's human fullnesses.

3. A splendour in the forest, most brilliant-forceful is the speed of his journeying; he is like a whip on the path and ever he grows and blazes. He is like a smelter who does hurt to none; he is the Immortal who wakes of himself to knowledge: he cannot be turned from his way mid the growths of the earth.

4. Fire, the knower of all things born, is hymned by our pæans in the house as if in one that walks on the way. He feeds on the Tree and conquers by our will like a war-horse; this shining Bull is adored by us with sacrifice like a father.

अथ स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
सद्यो यः स्पन्द्रो विषितो घवीयानृणो न तायुरति धन्वा राट् ॥५॥

स त्वं नो अर्वाभिदाया विश्वेभिरग्ने अग्निभिरिषानः ।
वेषि रायो वि यासि वृच्छुना मवेम शतहिमाः सुवीराः ॥६॥

सूक्त १३

त्वद्विश्वा सुभग सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
श्रुष्टी रयिर्वाजो वृत्रतूर्यो दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥

त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दस्मवर्चाः ।
अग्ने मित्रो न बृहत् ऋतस्याऽसि क्षत्ता वामस्य देव भूरेः ॥२॥

स सत्पतिः शवसा हन्ति वृत्रमग्ने विप्रो वि पणेर्भति वाजम् ।
यं त्वं प्रचेत ऋतजात राया सजोषा नप्त्रापां हिनोषि ॥३॥

MANDALA SIX

5. And now his splendours chant aloud and he hews with ease and walks along the wideness of the earth. He is rapid in his race and in a moment is loosed speeding to the gallop: he is like a thief that runs; his light is seen beyond the desert places.

6. O War-horse, us from the bondage deliver, kindling, O Fire, with all thy fires; for thou travellest to the Riches and scatterest the forces of affliction and sorrow. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 13

1. O felicitous Fire, of thee are all felicities and they grow wide from thee like branches from a tree. For quickly come, in the piercing of the Python adversary, the Riches and the desirable plenty and the Rain of Heaven and the flowing of the Waters.

2. Thou art Bhaga of the felicities and thou pourest on us the ecstasy and takest up thy house in us, a pervading presence and a potent splendour. O divine Fire, like Mitra thou art a feeder on the vast Truth and the much joy and beauty.

3. O Fire born of the Truth, O thinker and knower, when consenting with the Child of the Waters thou takest pleasure in a man and speedest him with the Treasure, he becomes a master over beings and in his might slays the Python adversary and becomes a seer and carries out with him the riches of the Dweller in the Cave.

यस्ते सूनो सहसो गीभिस्त्वयैर्यज्ञैर्मर्तो निशितिं वेद्यानद् ।
विश्वं स देव प्रति वारमग्ने घत्ते धान्यं पत्यते वसव्यैः ॥४॥

ता नुभ्य आ सौश्रवसा सुवीराग्ने सूनो सहसः पुष्यसे धाः ।
कृणोषि यच्छ्रवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

वशा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
विश्वभिर्गीभिरभि पूर्तिमश्यां मदेम शतहिमाः सुवीराः ॥६॥

सूक्त १४

अग्ना यो मर्त्यो बुवो धियं जुजोष धीतिभिः ।
भसन्नु ष प्र पूर्य्य इषं वुरीतावसे ॥१॥

अग्निरिद्धि प्रचेता अग्निर्वेधस्तम ऋषिः ।
अग्निं होतारमीळते यज्ञेषु मनुषो विशः ॥२॥

नाना ह्यग्नेऽवसे स्पर्धन्ते रायो अर्यः ।
तूर्बन्तो वस्युमायवो व्रतैः सीक्षन्तो अव्रतम् ॥३॥

MANDALA SIX

4. O Son of Force, the mortal who has reached to the intensity of thee by the word and the utterance and the altar and the sacrifice, draws to him sufficiency of every kind of wealth, O divine Fire, and walks on the way with his riches.

5. O Fire, O Son of Force, found for men that they may grow, happy riches of inspiration with strength of its hero-keepers,—many herds, thy creation in thy might, but now a food for the wolf and the foe and the destroyer.

6. O Son of Force, become the vast speaker within us; give us the Son of our begetting, give us all that is packed with the plenitudes; let me enjoy by my every word satisfaction of fullness. May we revel in the rapture, strong with the strength of the Heroes, living a hundred winters.

SUKTA 14

1. When mortal man by his musings comes to take pleasure of work and thought in the Fire, he shines with light and is one supreme; he receives the impulsion that leads him to safety.

2. The Fire is the thinker and knower, the Fire is a mightiest disposer of works and a seer. To Fire the priest of the invocation the peoples of men aspire in their sacrifices.

3. Of many kinds are they who seek thy safeguard and strive with the Fire for his riches; men breaking through the Destroyer seek to overcome his lawless strength by the order of their works.

अग्निरप्सामृतीषहं वीरं ददाति सत्पतिम् ।
यस्य त्रसन्ति शवसः सञ्चक्षि शत्रवो भिया ॥४॥

अग्निर्हि विश्वना निवो देवो मर्तमरुष्यति ।
सहावा यस्यावृतो रयिर्वाजेष्ववृतः ॥५॥

अच्छा नो मित्रमहो देव देवानग्ने वोचः सुमतिं रोदस्योः ।
वीहि स्वस्ति सुक्षितिं दिवो नृन् द्विषो अंहांसि दुरिता तरेम
ता तरेम तवावसा तरेम ॥६॥

सूक्त १५

इमम् षु वो अतिथिमुषर्बुधं विश्वासां विशां पतिमुञ्जसे गिरा ।
वेतीद्विषो जनुषा कच्चिदा शुचिर्ज्योक् चिदन्ति गर्भो यदच्युतम् ॥१॥

मित्रं न यं सुधितं भृगवो दधुर्वनस्पतावीड्यमूर्ध्वंशोक्षिषम् ।
स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्मह्यसे दिवेदिवे ॥२॥

MANDALA SIX

4. The Fire gives to man a Master of beings, a Warrior who overbears the charge of the foe and wins the Waters; the enemies are afraid at his very sight and scatter in panic from his puissance.

5. The Fire is the godhead who rescues mortal man by knowledge from the Binder. A forceful thing is the treasure of his riches, unencircled by the adversary, unbesieged in its plenitudes.

6. O Fire, O friendly Light, O Godhead turn to the Godheads, mayest thou speak for us the true thought of Earth and Heaven; march in peace to the happy abode and the Men of Heaven. Let us pass safe beyond the foe and the sin and the stumbling.

Let us pass beyond these things, pass in thy keeping through them safe.

SUKTA 15

1. Thou must crown with the word the guest who wakes from sleep with the dawn, Master of all these peoples. He is pure from his very birth and surely he comes to us from heaven in his time; long too, a child from the womb, he feeds on all that is unfallen.

2. The Bhrigus set in the Tree the godhead of our aspiration with his high flame of light like a friend well-confirmed in his place. And now, O Wonderful, well-pleased in him who has cast to thee the offering, thou art magnified by wordings of thy power from day to day.

स त्वं दक्षस्यावृको वृधो भूरर्यः परस्यान्तरस्य तरुषः ।
 रायः सूनो सहसो मर्त्येष्ववा छर्दिर्यच्छ वीतहव्याय सप्रथो
 भरद्वाजाय सप्रथः ॥३॥

द्युतानं वो अतिथिं स्वर्णरमग्निं होतारं मनुषः स्वध्वरम् ।
 विप्रं न द्युक्षवचसं सुवृक्तिभिर्हव्यवाहमरतिं देवमुञ्जसे ॥४॥

पावकया यश्चितयन्त्या कृपा क्षामन् रुच उषसो न भानुना ।
 तूर्वन्न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥५॥

अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
 उप वो गीभिरमृतं विवासत देवो देवेषु वनते हि वार्यं
 देवो देवेषु वनते हि नो दुवः ॥६॥

समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अध्वरे ध्रुवम् ।
 विप्रं होतारं पुरुवारमद्रुहं कविं सुम्नैरीमहे जातवेदसम् ॥७॥

MANDALA SIX

3. Be in us the one whom the wolf cannot rend, the god who makes grow the discernment, makes grow the supreme inner Warrior who delivers.¹ O Son of Force, extend in mortals the Riches, the wide-spreading House, for the caster of the offering, for Bharadwaja the wide-spreading House.

4. Crown must thou the guest shining with light, the Male of the Sun-world, the priest of man's invocation who makes perfect the Rite of the Path. Crown with your acts of purification the Seer whose speech has its home in the Light,² the Carrier of offerings, the Traveller, the Godhead of Fire.

5. He shines with the light that makes pure, the light that awakens to knowledge, shines in beauty on the earth as if with a splendour of Dawn. He is as if one hewing his way in the march and battle of the shining Horse; he is like one athirst and luminously blazing, the ageless Fire.

6. Fire and again Fire set to work with your fuel, chant with your speech the dear, the beloved Guest. Approach and set the Immortal alight with your words; a god he enjoys in the gods our desirable things,—a god, he enjoys our works in the gods.

7. I chant the Fire that is kindled with the word for fuel, the Fire that is pure and makes pure; Fire that is steadfast for ever and marches in front in the Rite of the Path. We desire with his felicities the Illumined, the priest of the call, the harmless, rich with many blessings, the Seer who knows all births that are.

¹ or, be our deliverer from the enemy beyond and within us.

² or, has its home in the Heaven, or, houses the Light,

त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
देवासदच मर्तासदच जागृवि विभुं विदर्पति नमसा नि षेदिरे ॥८॥

विभूषन्नग्न उभयां अनु व्रता दूतो देवानां रजसी समीयसे ।
यत्ते धीतिं सुमतिमावृणीमहेऽथ स्मा नस्त्रिवरूथः शिवो भव ॥९॥

तं सुप्रतीकं सुदृशं स्वञ्चमविद्वांसो विबुष्टरं सपेम ।
स यक्षद्विश्वा वयुनानि विद्वान् प्र हव्यमग्निरमृतेषु वोचत् ॥१०॥

तमग्ने पास्युत तं पिपषि यस्त आनट् कवये शूर धीतिम् ।
यज्ञस्य वा निशितिं वोदिति वा तमित्पूणक्षि शवसोत राया ॥११॥

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥१२॥

8. O Fire, they have set thee here the Messenger, the Immortal in generation after generation, the Carrier of offerings, protector of man and the Godhead of his prayer. Gods alike and mortals sit with obeisance before the all-pervading Master of the peoples, the ever-wakeful Fire.

9. O Fire, according to the laws of thy works thou pervadest either race; thou art the messenger of the Gods and rangest both the worlds. Since we have accepted thy thinking and the right understanding that is thine, be to us our triple armour of defence and benignant helper.

10. May we who know not come into touch with this great knower with his true front and just walk and perfect vision. May he who knows all manifested things¹ do sacrifice for us, may Fire voice our offering in the world of the Immortals.

11. O heroic Fire, thou guardest and bringest safe to the other side the man who has reached to the Thought for thee the Seer and achieved the intensity of the sacrifice or its ascending movement; thou fillest him with might and riches.

12. O Fire that hast the Force, guard us from fault, guard from one who would subject us. May there come to thee along the path full of destructions the thousand-fold delectable treasure.

¹ or, all kinds of knowledge

अग्निर्होता गृहपतिः स राजा विश्वा वेद जनिमा जातवेदाः ।
देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

अग्ने यदद्य विशो अध्वरस्य होतः पावकशोचे वेष्ट्वं हि यज्वा ।
ऋता यजासि महिना वि यद्भूर्हव्या वह यविष्ठ या ते अद्य ॥१४॥

अभि प्रयांसि सुधितानि हि ह्यो नि त्वा दधीत रोदसी यजध्ये ।
अवा नो मघवन्वाजसातावग्ने विश्वानि दुरिता तरेम
ता तरेम तवावसा तरेम ॥१५॥

अग्ने विश्वेभिः स्वनीक देवैरुणावन्तं प्रथमः सीद योनिम् ।
कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥

इमम् त्यमथर्ववर्गिन् मन्यन्ति वेधसः ।
यमङ्कूयन्तमानयन्नमूरं श्याव्याभ्यः ॥१७॥

13. Fire, the priest of the invocation, is a king and the Master in our house; all the births he knows, he is of all things born the Knower. He is strong to sacrifice and the Truth is in him; let him do sacrifice for gods and mortals.

14. O Fire, O Light that makest pure, O summoning priest of man's sacrifice, today when thou comest as a doer of worship, today when thou growest all-pervading in thy greatness and offerest the things of the Truth for sacrifice, today carry with thee our offerings, O ever-youthful Fire, even the truths that are thine.

15. Open thy manifesting eye on our firm-based pleasant things; let a man set thee within him to sacrifice to Earth and Heaven. Protect us, O King of Riches, in our conquest of the plenitudes; O Fire, may we pass safe through all the stumbling-places.

Let us pass beyond these things, pass in thy keeping through them safe.

16. O Fire with thy strong armies of flame, sit with the gods, first of them all, in the wool-flecked lair where the Nest is ready and the light-offering; lead for the doer of the rite, for the presser of the wine rightly on its paths the sacrifice.

17. This is that Fire whom the ordainers of works churn out like Atharvan of old; a Power unbewildered, they led him in his zigzag walk from the dusky Nights.

जनिष्वा देववीतये सर्वताता स्वस्तये ।
आ देवान्वक्ष्यमूर्तां ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥

वयम् त्वा गृहपते जनानामग्ने अकर्म समिधा बृहन्तम् ।
अस्थूरि नो गार्हपत्यानि सन्तु तिग्मेन नस्तेजसा सं शिशाधि ॥१९॥

सूक्त १६

त्वमग्ने यज्ञानां होता विश्वेषां हितः ।
देवेभिर्मनुषे जने ॥१॥

स नो मन्त्राभिरध्वरे जिह्वाभिर्यजा महः ।
आ देवान्वक्षि यक्षि च ॥२॥

चेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा ।
अग्ने यज्ञेषु सुकृतो ॥३॥

त्वामीळे अघ द्विता भरतो वाजिभिः शुनम् ।
ईजे यज्ञेषु यज्ञियम् ॥४॥

त्वमिमा वार्या पुरु दिवोदासाय सुन्वते ।
भरद्वाजाय दाशुषे ॥५॥

MANDALA SIX

18. Be born to us in our all-forming labour for the coming of the Gods, for our peace. Bring the gods to us, the Immortals, the builders of the growing Truth; give to our sacrifice touch on the gods.

19. O Fire, O man's master of the house, we have fed thee with our fuel and made thee a vastness; let the works of the house-master be unhalting, make us utterly keen with thy intense force of light.

SUKTA 16

1. O Fire, thou art set here in all as the priest of the call in the sacrifice, set by the gods in the human being.

2. Offer worship with thy rapturous tongues in the Rite of the Path to the Great Ones. Bring the gods to us, do them sacrifice.

3. O ordainer of works, mighty of will, by thy revealing light¹ in the sacrifice thou knowest the tracks of the gods and their highways.

4. Now has the Bringer of the Treasure with his horses of swiftness aspired to thee for a twofold bliss; he has sacrificed in the sacrifices to the king of sacrifice.

5. O Fire, for the Servant of Heaven² who presses the wine, for Bharadwaja the giver of the offering, the multitude of these desirable things!

¹ or, with thy straight going

² Divodasa

त्वं ब्रूतो अमर्त्य आ ब्रह्मा वैष्यं जनम् ।
शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥

त्वामग्ने स्वाध्या मर्तासो देववीतये ।
यज्ञेषु देवमीळते ॥७॥

तव प्र यक्षि संवृशमुत क्रतुं सुवानवः ।
विदधे जुषन्त कामिनः ॥८॥

त्वं होता मनुर्हितो बह्विरासा विबुष्टरः ।
अग्ने यक्षि विवो विशाः ॥९॥

अग्न आ याहि बीतये गुणानो हव्यदातये ।
नि होता सत्सि बर्हिषि ॥१०॥

तं त्वा समिद्धिरङ्गिरो धृतेन वर्धयामसि ।
बृहच्छोचा यविष्ठथ ॥११॥

स नः पुषु श्रवाय्यमच्छा देव विवाससि ।
बृहदग्ने सुवीर्यम् ॥१२॥

त्वामग्ने पुष्करादध्ययर्वा निरमन्थत ।
मूर्ध्नो विद्वस्य बाधतः ॥१३॥

तमु त्वा दध्यङ्गूषिः पुत्र ईषे अथर्वणः ।
बृत्रहणं पुरंदरम् ॥१४॥

MANDALA SIX

6. Thou art the Immortal messenger; lend ear to the laud of the seer and bring the Divine People.

7. Men deeply meditating aspire to thee that the godheads may come to them; mortals they aspire to the God in the sacrifice.

8. Bring into sacrifice thy perfect sight and thy will; rich are thy gifts and in thee is the joy of all who desire.

9. Thou art the priest of the call set here in thinking man, his carrier with mouth of flame wiser in knowledge than he. O Fire, sacrifice to the people of heaven.

10. Come, O Fire, for the advent; voiced by the word, come for the gift of the oblation: sit, the priest of our invocation, on the grass of the altar.

11. O Angiras, we make thee to grow by our fuel and our offering of the clarity; flame into a vast light, O ever-youthful Fire.

12. O God, O Fire, thou illuminest towards us a wide light of inspired knowledge and the vastness of a perfect force.

13. O Fire, Atharvan churned thee out from the Lotus,¹ from the head of every chanting sage.

14. And Dadhyang too, the Seer, Atharvan's son, kindled thee a slayer of the Python adversary and shatterer of his cities.

¹ or, on Pushkara; or, the Lotus of the head of every chanting sage.

तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् ।
धनंजयं रणेरणे ॥१५॥

एह्यू षु ब्रवाणि तेज्जन इत्येतरा गिरः ।
एभिर्वर्धास इन्दुभिः ॥१६॥

यत्र क्व च ते मनो दक्षं दधस उत्तरम् ।
तत्रा सदः कृणवसे ॥१७॥

नहि ते पूर्वमक्षिपद् भुवन्नेमानां वसो ।
अथा दुयो वनवसे ॥१८॥

अग्निरगामि भारतो वृत्रहा पुरुचेतनः ।
दिवोदासस्य सत्पतिः ॥१९॥

स हि विश्वाति पार्थिवा रयि दाशान्महित्वना ।
वन्वन्नवातो अस्तुतः ॥२०॥

स प्रत्नवन्नवीयसाग्ने छुम्नेन संयता ।
बृहत्तन्थ भानुना ॥२१॥

प्र वः सखायो अग्नये स्तोमं यज्ञं च धृष्णुया ।
अर्चं गाय च वेधसे ॥२२॥

MANDALA SIX

15. Thee the Bull of the paths set full alight, most mighty to slay the Destroyers, a conqueror of riches in battle upon battle.

16. Come to me and let me voice to thee, O Fire, true other words; for thou growest by these moon-powers of the Wine.

17. Wheresoever is thy mind and thou plantest that higher discernment, there thou makest thy house.

18. O Prince of Riches, the fullness of thy treasures meets not the eye and it is for the few;¹ take then joy in our work.

19. Fire of the Bringers is approached by us, the slayer of the Python adversary conscious with a multiple knowledge, the Servant of Heaven's Fire, master of beings.

20. This is he that unconquered, unoverthrown shall by his greatness win and give to us a treasure beyond all earthly things.

21. O Fire, by a new illumination like the old and joining it, thou hast stretched out the Vast with thy light.²

22. O friends, offer to the impetuous violence of Fire the hymn and the sacrifice; sing the illumining verse, chant to the Ordainer of works.

¹ or, let not the fullness of thy treasures meet the eye only of the few; then

² or, built the Vast with thy light.

स हि यो मानुषा युगा सीबद्धोता कविकृतुः ।
दूतश्च हव्यवाहनः ॥२३॥

ता राजाना श्चित्रताऽऽदित्यान्मारुतं गणम् ।
वसो यक्षीह रोवसी ॥२४॥

वस्वी ते अग्ने संबृष्टिरिषयते मर्त्याय ।
ऊर्जो नपावमृतस्य ॥२५॥

कृत्वा वा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्तसुरेवणाः ।
मृतं आनाश सुवृक्तिम् ॥२६॥

ते ते अग्ने त्वोता इषयन्तो विश्वमायुः ।
तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥

अग्निस्तिग्मेन शोचिषा यासद्विज्वं न्यत्रिणम् ।
अग्निर्नो वनते रयिम् ॥२८॥

सुवीरं रयिमा भर जातवेदो विचर्षणे ।
जहि रक्षांसि सुक्रतो ॥२९॥

त्वं नः पाह्यंहसो जातवेदो अघायतः ।
रक्षा णो ब्रह्मणस्कवे ॥३०॥

MANDALA SIX

23. This is he that must sit through the human generations, man's Priest of the call with the seer-will, the Messenger, the Carrier of the oblation.

24. O Prince of the Treasure, do worship here with sacrifice to the Two Kings who are ever pure in their works, to the sons of the Indivisible Mother, to the company of the Life-Gods, to Earth and Heaven.

25. O Fire, O Child of Energy, full of riches is thy vision for the mortal, the vision of the immortal, and it imparts to him its impulse.

26. Let the giver be the best by work of the will; today winning thee let him become one overflowing with affluence: a mortal, he shall taste the perfect purification.

27. These are thy men whom thou guardest, O Fire, and they find the speed of thy impulse and move to universal Life, fighters piercing through the armies of the enemy, fighters conquering the armies of the enemy.¹

28. Let the Fire with his keen energy of light overwhelm every devourer; Fire conquers for us the riches.

29. O wide-seeing Fire, God who knowest all births that are, bring to us the treasure with its strength of the Heroes; O mighty of will, slay the demon-keepers.

30. O God who knowest all births that are, guard us from sin and from him that worketh calamity; O Seer of the Word, protect us.

¹ or, piercing through the enemies who war against them, (bis).

यो नो अग्ने दुरेव आ मर्तो वधाय दाशति ।
तस्मान्नः पाह्यंहसः ॥३१॥

त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् ।
मर्तो यो नो जिघांसति ॥३२॥

भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य ।
अग्ने वरेण्यं वसु ॥३३॥

अग्निर्वृत्राणि जङ्घनव् द्रविणस्युर्विपन्यया ।
समिद्धः शुक्र आहुतः ॥३४॥

गर्भे मातुः पितुष्पिता विदिष्टुतानो अक्षरे ।
सीबन्नृतस्य योनिमा ॥३५॥

ऋह्य प्रजावदा भर जातवेदो विचर्षणे ।
अग्ने यद्दीव्यद्विवि ॥३६॥

उप त्वाँरप्ससंदृशं प्रयस्वन्तः सहस्कृत ।
अग्ने ससृज्महे गिरः ॥३७॥

उपच्छायामिव घृणेरगन्म शर्म ते वयम् ।
अग्ने हिरण्यसंदृशः ॥३८॥

MANDALA SIX

31. The mortal of evil movements who gives us over to the stroke, guard us, O Fire, from him and his evil.

32. O God, repulse on every side with thy tongue of flame that doer of wickedness; oppose the mortal who would slay us.

33. O forceful Fire, extend to Bharadwaja the peace¹ with its wideness; extend to him the desirable riches.

34. Let Fire the seeker of the treasure kindled and brilliant and fed with our offerings slay with his flame of illumination the encircling Adversaries.

35. Let him become the father of the Father in the womb of the Mother; let him break out into lightnings in the Imperishable, let him take his seat in the native home of the Truth.

36. O wide-seeing Fire, God who knowest all births that are, bring us the Word with its issue, the Word whose light shines in Heaven.

37. O thou who art made by our force, we come to thee of the rapturous vision bringing our offerings for thy pleasure and let forth towards thee, O Fire, our words.

38. Like men that take refuge in the shade, we have arrived to the refuge of thy peace, there where thou blazest with light and art a vision of gold, O Fire.

¹ or, the wide-spreading house of refuge

HYMNS TO THE MYSTIC FIRE

य उग्र इव शर्यहा तिग्मशृङ्गो न वंसगः ।
अग्ने पुरो रुरोजिथ ॥३९॥

आ यं हस्ते न खादिनं शिशुं जातं न बिभ्रति ।
विशामग्निं स्वध्वरम् ॥४०॥

प्र देवं देववीतये भरता वसुविस्तमम् ।
आ स्वे योनौ नि षीवतु ॥४१॥

आ जातं जातवेदसि प्रियं शिशीतातिथिम् ।
स्योन आ गृहपतिम् ॥४२॥

अग्ने युक्त्वा हि ये तवाऽश्वासो देव साधवः ।
अरं वहन्ति मन्यवे ॥४३॥

अच्छा नो याह्या वहाऽभि प्रयांसि वीतये ।
आ देवान्तसोमपीतये ॥४४॥

उदग्ने भारत द्युमवजस्त्रेण दविद्युतत् ।
शोचा वि भाह्यजर ॥४५॥

वीती यो देवं मर्तो वुवस्येवग्निमीळीताध्वरे हविष्मान् ।
होतारं सत्ययजं रोदस्योरुस्तानहस्तो नमसा विवासेत् ॥४६॥

MANDALA SIX

39. Thou art like a fierce fighter shooting arrows and like a sharp-horned Bull; O Fire, thou breakest the cities.

40. They bring him like a beast of prey, like a new-born child they bear him in their hands, Fire that effects the Rite of the Path for the peoples.

41. Bring to us this great discoverer of riches, bring the god for the coming of the gods; let him take his seat in his own native home

42. In the felicitous Fire that knows all things born the Master of your House is born to you; sharpen to his intensity the beloved guest.

43. O God, O Fire, yoke those horses of thine that do well the work and can bear thee sufficient for our passion.

44. Come to us, bear towards us the Gods that they may eat¹ of our pleasant offerings and drink our Soma wine.

45. O Fire of the Bringers luminously lightening with thy incessant flame upward burn; spread wide thy light, O ageless power.²

46. Let the mortal who would serve with his works the God in the advent, aspire bringing his offering to the Fire in the Rite of the Path; let him with uplifted³ hands and with obeisance of surrender make shine the summoning Priest of Earth and Heaven, the fire of true sacrifice.⁴

¹ or, come to

² or, imperishable

³ or, outstretched

⁴ or, who worships the Truth with sacrifice.

आ ते अग्न ऋचा हविर्हवा तष्टं भरामसि ।
ते ते भवन्तूक्ष्ण ऋषभासो वशा उत ॥४७॥

अग्नि देवासो अग्नियमिन्धते वृत्रहन्तमम् ।
येना वसून्त्याभूता तूळ्हा रक्षांसि वाजिना ॥४८॥

MANDALA SIX

47. We bring to thee, O Fire, by the illumining word an offering that is shaped by the heart. Let there be born from it thy impregnating bulls and thy heifers.

48. The Gods kindle, most strong to slay the Python adversary, the supreme Fire, the Horse of swiftness by whom the Riches are brought and pierced the demon keepers.

MANDALA SEVEN

वसिष्ठो मैत्रावरुणिः

सूक्त १

अग्निं नरो दीधितिभिररण्योर्हस्तच्युती जनयन्त प्रशस्तम् ।
दूरेदृशं गृहपतिमथर्युम् ॥१॥

तमग्निमस्ते वसवो न्यूष्वन् त्सुप्रतिचक्षमवसे कुतश्चित् ।
वक्षाय्यो यो वम आस नित्यः ॥२॥

प्रेद्धो अग्ने दीदिहि पुरो नोऽज्जलया सूर्म्या यविष्ठ ।
त्वां शश्वन्त उप यन्ति वाजाः ॥३॥

प्र ते अग्नयोऽग्निभ्यो वरं निः सुवीरासः शोशुचन्त द्युमन्तः ।
यत्रा नरः समासते सुजाताः ॥४॥

वा नो अग्ने धिया रयिं सुवीरं दृपत्यं सहस्य प्रशस्तम् ।
न यं यावा तरति यातुमावान् ॥५॥

VASISHTHA MAITRAVARUNI

SUKTA 1

1. Men have brought to birth from the two tinders by the hands' fall the Fire voiced by the light of their meditations;¹ Fire that sees afar the flaming master of the house.

2. The Shining Ones² have set within in our dwelling-house closely regarding all to guard us from whatever side—that Fire which in his home sits eternal and all-discerning.

3. Verily shine out in front of us, O Fire, with thy perpetual radiance; to thee continuous come plenitudes.

4. Fires come blazing out supremely from thy Fires, luminous, full of hero-might, there where are assembled men born to the perfect birth.

5. Give us, O Fire, O Forceful One, by the thought the wealth full of hero-power, full of progeny high-proclaimed which the Assailant with his demon magic cannot pierce.

¹ or, by the scintillations of their thought the Fire voiced by them;

² or, the lords of the riches

उप यमेति युवतिः सुवक्षं दोषा वस्तोर्हविष्मती घृताक्षी ।
उप स्वैनमरमतिर्वसूयुः ॥६॥

विश्वा अग्नेऽप बहारातीर्येभिस्तपोभिरबहो जरुथम् ।
प्र निस्वरं चातयस्वामीवाम् ॥७॥

आ यस्ते अग्न इषते अनीकं वसिष्ठ शुक्र दीदिवः पावक ।
उतो न एभिः स्तवथैरिह स्याः ॥८॥

वि ये ते अग्ने भेजिरे अनीकं मर्ता नरः पित्र्यासः पुरुत्रा ।
उतो न एभिः सुमना इह स्याः ॥९॥

इमे नरो वृत्रहृत्पेषु शूरा विश्वा अदेवीरभि सन्तु मायाः ।
ये मे धियं पनयन्त प्रशस्ताम् ॥१०॥

मा शूने अग्ने नि षवाम नृणां माशेषसोऽवीरता परि त्वा ।
प्रजावतीषु कुर्यासु कुर्य ॥११॥

यमश्वी नित्यमुपयाति यज्ञं प्रजावन्तं स्वपत्यं क्षयं नः ।
स्वजन्मना शेषसा वावृधानम् ॥१२॥

MANDALA SEVEN

6. He to whom there comes in the light and in the dusk the young Damsel, luminous bearing the offering—it is his own dynamic thought that comes to him desiring the Riches.

7. O Fire, burn away from us all hostile powers with the consuming flames with which thou didst burn the afflicting demon, destroy Pain so that no voice of her is left.

8. O bright and most opulent, O Fire, who shinest and purifiest, as with whosoever kindles thy flame forces, so with us too, by those lauds abide.

9. As with those who have turned to thy flame-force mortal men, our forefathers in many lands, with us too by these lauds in thy right-mindedness abide.

10. May these men, heroes in the slayings of the Coverer, who work out the thought I have voiced, overcome all undivine mage-knowledge.

11. O Fire, may we not dwell in the emptiness, nor in house of men where there is no son¹ and the hero is not, but around thee may we dwell in homes where there is good progeny, O dweller in the home.

12. This is the eternal sacrifice to which there comes the Rider of the Horse, to our house full of progeny and good offspring, our house increasing with the self-born Son.

¹ or, where no remainder is left

पाहि नो अग्ने रक्षसो अजुष्टात् पाहि धूर्तेरररुषो अघायोः ।
त्वा युजा पृतनायूरभि ष्याम् ॥१३॥

सेदग्निरग्नीरत्यस्त्वन्धान् यत्र वाजी तनयो वीळुपाणिः ।
सहस्रपाथा अक्षरा समेति ॥१४॥

सेदग्निर्यो वनुष्यतो निपाति समेद्वारमंहस उरुष्यात् ।
सुजातासः परि चरन्ति वीराः ॥१५॥

अयं सो अग्निराहुतः पुरुत्रा यमीशानः समिदिन्धे हविष्मान् ।
परि यमेत्यध्वरेषु होता ॥१६॥

त्वे अग्न आहवनानि भूरीशानास आ जुहुयाम नित्या ।
उभा कृष्वन्तो बहू मियेधे ॥१७॥

इमो अग्ने वीततमानि हव्याऽजस्रो वक्षि देवतातिमच्छ ।
प्रति न ईं सुरभीणि व्यन्तु ॥१८॥

मा नो अग्नेऽवीरते परा दा बुर्वाससेऽमतये मा नो अस्यै ।
मा नः क्षुधे मा रक्षस ऋतावो मा नो दमे मा वन आ जुहूर्थाः ॥१९॥

MANDALA SEVEN

13. Protect us, O Fire, from the abhorred Rakshasa, protect from the harm of one who would war against us and do us evil; with thee as ally may we overcome those who would battle against us.

14. May that Fire go beyond all other fires where is the Horse and the Son with the strong hand; traveller of the thousand paths reaches the imperishable things.

15. This is that Fire who guards those who would conquer, he protects from evil the man who sets him ablaze; the heroes of the perfect birth move around him.

16. This is that Fire who is called¹ in many lands whom the giver of the offering sets ablaze and has lordship, round whom moves the priest of the call in the rites of the path.

17. In thee, O Fire, we cast many offerings gaining lordship, creating in the sacrifice both the eternal Travellers.

18. O Fire, these offerings most desired, incessantly bring to our formation of the godhead; to us may there come all delightful Powers.

19. Deliver us not, O Fire, to strengthlessness, nor to the ill-clad mindlessness, nor to hunger, nor to the Rakshasa, O thou with whom is the Truth, lead us not astray in the house or in the forest.

¹ or, given offering

नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मघवद्भूयः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२०॥

त्वमग्ने सुहवो रण्वसंबुक् सुवीती सूनो सहसो विदीहि ।
मा त्वे सचा तनये नित्य आ धङ्मा वीरो अस्मन्नयो वि दासीत् ॥२१॥

मा नो अग्ने दुर्भृतये सचैषु देवेद्वेष्वग्निषु प्र वोचः ।
मा ते अस्मान् दुर्मतयो भूमाच्चिद् देवस्य सूनो सहसो नशन्त ॥२२॥

स मर्तो अग्ने स्वनीक रेवानमर्त्ये य आजुहोति हव्यम् ।
स देवता वसुर्वनि वधाति यं सूरिरर्थी पृच्छमान एति ॥२३॥

महो नो अग्ने सुवितस्य विद्वान् रयिं सूरिभ्य आ वहा बृहन्तम् ।
येन वयं सहसावन् मदेमाऽविक्षितास आयुषा सुवीराः ॥२४॥

नू मे ब्रह्माप्यग्न उच्छशाधि त्वं देव मघवद्भूयः सुषूदः ।
रातौ स्यामोभयास आ ते यूयं पात स्वस्तिभिः सदा नः ॥२५॥

MANDALA SEVEN

20. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

21. Thou, O Fire, art swift to our call and rapturous is thy vision; O son of force, shine with a bright light. Burn us not since in thee and with thee is the eternal Son, let not the strength of the hero in us break us to pieces.

22. Mayst thou not, who art with us in these god-kindled fires, denounce us for difficulty to bear thee; may not wrong thinkings from thee, O son of force, even by error come to us.

23. O Fire, O thou with thy flame-force, rich with Treasure, become the mortal who casts his offerings in the immortal; that godhead founds in him the conquest of the riches to whom comes questioning the illumined seer, the seeker.

24. O Fire, thou art the knower of the great and happy path, bring to the illumined seers the vast Treasure by which, O forceful one, with a life unwasting, heroic in strength we may take rapture.

25. Now, O Fire, teach to us the Words, do thou, O God, speed them to the lords of plenty, may both we and they abide in thy grace, do you protect us ever with all kinds of weal.

सूक्त २

जुषस्व नः समिधमग्ने अद्य शोचा बृहद् यजतं धूममुष्वन् ।
उप स्पृश दिव्यं सानु स्तूपैः सं रश्मिभिस्ततनः सूर्यस्य ॥१॥

नराशंसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुकृतवः शुचयो धियंधाः स्वदन्ति देवा उभयानि हव्या ॥२॥

ईळेन्यं वो असुरं सुदक्षमन्तर्वृतं रोदसी सत्यवाचम् ।
मनुष्वदग्निं मनुना समिद्धं समध्वराय सदमिन्महेम ॥३॥

सपर्यवो भरमाणा अभिज्ञु प्र वृञ्जते नमसा बर्हिरग्नौ ।
आजुह्वाना घृतपृष्ठं पृषद्वध्वर्यवो हविषा मर्जयध्वम् ॥४॥

स्वाध्यो वि दुरो देवयन्तोऽशिभ्र्यू रथयुर्देवताता ।
पूर्वां शिशुं न मातरा रिहाणे समग्रवो न समनेष्वञ्जन् ॥५॥

उत योषणे दिव्ये मही न उषासानक्ता सुदुधेव धेनुः ।
बर्हिषदा पुरुहूते मघोनी आ यज्ञिये सुविताय श्रयेताम् ॥६॥

SUKTA 2

1. Cleave to our fuel, O Fire, today, illumine the vast¹ pouring thy smoke of sacrifice, touch the peak celestial with thy up-piled masses, then stretch them out to unite with the rays of the Sun.

2. Let us invoke, by the sacrifices of the lord of sacrifice who voices the godheads, the greatness of these who are pure, who are perfect in will, who are founders of the Thought-gods, they take the taste of both kinds of offerings.

3. Fire who is to be prayed by you the mighty, the wise of understanding, the messenger between earth and heaven, whose speech is truth kindled as the human by the thinking man, let us greatness ever for the pilgrim-sacrifice.

4. Desiring to serve, bringing the offering, kneeling with prostration they pluck the sacred grass; O priests of the pilgrim-sacrifice, casting it into the Fire speckled, with luminous back, brighten him with the offering.

5. The seekers of the godhead perfected in their thinking have come with yoked chariots and flung wide open the doors in their formation of the godheads, they have anointed him as if the two ancient Mothers caressing their child, as if rivers moving through level spaces.

6. May too dawn and night, matrons great and divine, like good milch cows, queens of sacrifice, queens of plenty called by many seekers, sit on the sacred grass and lodge with us for our happiness.²

¹ or, blaze out vastly

² or, be with us for our happy journey.

विप्रा यज्ञेषु मानुषेषु कारु मन्ये वां जातवेदसा यजध्वे ।
ऊर्ध्वं नो अध्वरं कृतं हवेषु ता देवेषु वनयो वार्याणि ॥७॥

आ भारती भारतीभिः सजोषा इळा देवैर्मनुष्येभिरग्निः ।
सरस्वती सारस्वतेभिरर्वाक् तिलो देवीर्बाहरेदं सवन्तु ॥८॥

तन्नस्तुरीपमघ पोषयित्नु देव त्वष्टवि रराणः स्यस्व ।
यतो वीरः कर्मण्यः सुवक्षो युक्तप्रावा जायते देवकामः ॥९॥

वनस्पतेऽव सृजोप देवानग्निर्हविः शमिता सूदयाति ।
सेदु होता सत्यतरो यजाति यथा देवानां जनिमानि वेद ॥१०॥

आ याह्यग्ने समिधानो अर्वाङ्निद्रेण देवैः सरथं तुरेभिः ।
बर्हिर्न आस्तामवितिः सुपुत्रा स्वाहा देवा अमृता मादयन्ताम् ॥११॥

सूक्त ३

अग्निं वो देवमग्निभिः सजोषा यजिष्ठं दूतमध्वरे कृणुध्वम् ।
यो मर्त्येषु निध्रुविर्ऋतावा तपुर्मूर्धा घृताश्वः पावकः ॥१॥

MANDALA SEVEN

7. I meditate on you, O ye two illumined Seers, doers of the work in our human sacrifices, knowers of all things born, for sacrifice; make high our pilgrim-sacrifice when we call: you win our desirable things in the gods.

8. In unison may Bharati with her Muses of invocation, Ila with gods and men, and Fire, Saraswati with her powers of inspiration come down to us, the three goddesses sit upon this seat of sacrifice.

9. O divine maker of forms who hast the utter rapture, cast upon us that supreme transcendence, cause of our growth, from which is born in us the hero ever active with wise discernment, the seeker of the gods who sets to work the stone of the wine-pressing.

10. O tree, release thy yield to the gods; Fire the achiever of the work speeds the offering on its way. It is he who does worship as the priest of the call, the more true in his act because he knows the birth of the gods.

11. Come down to us, O Fire, high-kindled, in one chariot with Indra and swiftly journeying gods; let Aditi, mother of mighty sons, sit on the sacred grass, let the gods, the immortals, take rapture in Swaha.

SUKTA 3

1. Create for yourselves in the sacrifice with a common joy in him the divine Fire along with all the fires, the strong for sacrifice, the messenger who is in mortals the possessor of Truth, inwardly permanent, whose food is Light, with his head of burning flame, the purifying Fire.

प्रोथदश्वो न यवसेऽविष्यन् यदा महः संवरणाद् व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरघ स्म ते व्रजनं कृष्णमस्ति ॥२॥

उद् यस्य ते नवजातस्य वृष्णोऽग्ने चरन्त्यजरा इधानाः ।
अच्छा घामरूपो धूम एति सं दूतो अग्न ईयसे हि देवान् ॥३॥

वि यस्य ते पृथिव्यां पाजो अश्वेद् तूषु यदघ्ना समवृक्त जम्भैः ।
सेनेव सृष्टा प्रसितिष्ट एति यवं न दस्म जुह्वा विवेक्षि ॥४॥

तमिद् दोषा तमुषसि यविष्ठमग्निमत्यं न मर्जयन्त नरः ।
निशिशाना अतिथिमस्य योनौ दीदाय शोचिराहुतस्य वृष्णः ॥५॥

सुसंवृक् ते स्वनीक प्रतीकं वि यद् रुक्मो न रोचस उपाके ।
दिवो न ते तन्यतुरेति शुष्मश्चित्रो न सूरः प्रति चक्षि भानुम् ॥६॥

यथा वः स्वाहाग्नये दाशेम परीळाभिर्घृतवद्भिश्च हव्यैः ।
तेभिर्नो अग्ने अमितैर्महोभिः शतं पूभिरायसीभिर्नि पाहि ॥७॥

MANDALA SEVEN

2. He neighs in his desire like a horse in his pasture, when he breaks out from a mighty encirclement the wind blows in the wake of his flame; now black is thy marching.

3. O Fire, when are kindled the imperishable flames of thee, the new-born Bull, and they journey upwards, thy smoke mounts ruddy to heaven, for thou travellest, O Fire, as a messenger to the gods.

4. The might of thee moves wide over earth, when swiftly thou tearest thy food with thy jaws, the movement of thy march is like a charging army; O strong doer, with thy tongue of flame thou art like one sifting-grain of barley.

5. Him in the dusk, him in the dawn, the ever youthful Fire men groom like a horse whetting the strength of the guest in his native seat; when the offerings are cast to him there shines out the light of the Bull.

6. O thou of the bright flame-force, fair to vision is thy front when nearest thou shinest out like gold, thy strength moves like the thunder of heaven, rich in thy brilliance thou showest thy light like a Sun.¹

7. So that we may give for you with Swaha, to the Fire we stand around him with the words of revelation and luminous offerings; do thou, O Fire, guard us with those measureless greatnesses, with thy hundred iron cities.

¹ or, like the light of the Sun.

या वा ते सन्ति दाक्षुषे अधृष्टा गिरो वा याभिर्नृवतीरुष्याः ।
ताभिर्नः सूनो सहसो नि पाहि स्मत् सूरोज्जरितृज्जातवेदः ॥८॥

निर्यत् पूतेव स्वधितिः शुचिर्गात् स्वया कृपा तन्वा रोचमानः ।
आ यो मात्रोरुशेन्यो जनिष्ट देवयज्याय सुक्रतुः पावकः ॥९॥

एता नो अग्ने सौभगा दिदीह्यपि क्रतुं सुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गृणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

सूक्त ४

प्र वः शुक्राय भानवे भरध्वं हव्यं मतिं चाग्नये सुपूतम् ।
यो दैव्यानि मानुषा जनुष्यन्तर्विश्वानि विदमना जिगाति ॥१॥

स गूत्सो अग्निस्तरुणश्चिदस्तु यतो यविष्ठो अजनिष्ट मातुः ।
सं यो वना युवते शुचिदन् भूरि चिदन्ना समिदति सद्यः ॥२॥

अस्य देवस्य संसद्यनीके यं मर्तासः श्येतं जगृभ्रे ।
नि यो गृभं पौरुषेयीमुवोच दुरोकमग्निरायवे शुशोच ॥३॥

MANDALA SEVEN

8. The inviolate powers which are there for the giver, the Words with which thou guardest the powers that are human, with these protect us, at once illumined seers and thy adorers, O son of force, O knower of all things born!

9. When he goes out pure like a bright axe shining with his own light for his body, he who was born from two mothers for sacrifice to the gods, strong of will, the desirable purifying Fire.

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 4

1. Bring forward for the Fire, for the brilliant Light, thy mind and thy purified offering, the Fire who travels with knowledge between all the divine and human births.

2. May Fire be the wise one and the deliverer when he is born the youngest from the mother, he who pure-bright of tooth clings to the forests, many foods he devours in a moment.

3. In the rendezvous of this god in his flame-force, one whom mortals have seized, a white flame, and he has proclaimed that strong human grasp, Fire has illumined that which is ill-lit to the human being.

अयं कविरकविषु प्रचेता मर्तेष्वग्निरमृतो नि धायि ।
स मा नो अत्र जुहुः सहस्वः सदा त्वे सुमनसः स्याम ॥४॥

आ यो योनिं देवकृतं ससाव ऋत्वा ह्यग्निरमृतां अतारीत् ।
तमोषधीश्च वनिनश्च गर्भं भूमिश्च विश्वधायसं बिभर्ति ॥५॥

ईशे ह्यग्निरमृतस्य भूरेरीशे रायः सुवीर्यस्य दातोः ।
मा त्वा वयं सहसावन्नवीरा माप्सवः परि षदाम मादुवः ॥६॥

परिषद्यं ह्यरणस्य रेक्णो नित्यस्य रायः पतयः स्याम ।
न शेषो अग्ने अन्यजातमस्त्यचेतानस्य मा पथो वि दुक्षः ॥७॥

नहि ग्रभायारणः सुशेषोऽन्योदर्यो मनसा मन्तवा उ ।
अधा चिदोकः पुनरित् स एत्याऽऽनोवाज्यभीषाळेत्तु नव्यः ॥८॥

त्वमग्ने वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
सं त्वा ध्वस्मन्वदभ्येतु पाथः सं रयिः स्पृहयाय्यः सहस्री ॥९॥

MANDALA SEVEN

4. This is the seer, the conscious thinker in those who are not seers, Fire has been set as the Immortal in mortals; then lead us not here astray, O forceful Fire, may we be ever right-minded in thee.

5. He who has come to his native seat made by the gods, Fire delivered the gods by his will; the plants and the trees and the earth bear him who is the foundation of all.

6. Fire has power for a large Immortality, he is master of a wealth bounteous and full of hero-strength; O thou who hast strength with thee, let us not sit around thee shapeless, actionless, without hero-force.

7. To be rejected is the abundance of the riches that bring no delight, let us be the masters of a wealth that is eternal; that which is born from another is not the Son; O Fire, turn not to wrong the paths of one who knows not.

8. Not to be accepted even though blissful is the son of another womb, not to be thought of even by the mind, for he brings with him no delight, soon even he returns to his home, let rather the new Horse come to us, the all-conquering.

9. Do thou, O Fire, protect us from one who would conquer us, protect us thou, too, O forceful Fire, from blame; may there come to thee on a path full of destruction, come utterly a wealth thousandfold and desirable.

एता नो अग्ने सौभगा विदीह्यपि ऋतुं मुचेतसं वतेम ।
विश्वा स्तोतृभ्यो गुणते च सन्तु यूयं पात स्वस्तिभिः सदा नः ॥१०॥

सूक्त ५

प्राग्नये तवसे भरध्वं गिरं दिवो अरतये पृथिव्याः ।
यो विश्वेषाममृतानामुपस्थे वैश्वानरो वावृषे जागृवद्भिः ॥१॥

पृष्टो दिवि धाय्यग्निः पृथिव्यां नेता सिन्धूनां वृषभः स्तियानाम् ।
स मानुषीरभि विशो वि भाति वैश्वानरो वावृधानो वरेण ॥२॥

त्वद्भिया विश आयस्रसिक्नीरसमना जहृतीर्भोजनानि ।
वैश्वानर पूरवे शोशुचानः पुरो यदग्ने वरयस्रदीदेः ॥३॥

तव त्रिधातु पृथिवी उत द्यौर्वैश्वानर व्रतमग्ने सचन्त ।
त्वं भासा रोदसी आ ततन्थाऽजलेण शोचिषा शोशुचानः ॥४॥

त्वामग्ने हरितो वावशाना गिरः सचन्ते धुनयो घृताक्षीः ।
पतिं कृष्टीनां रथ्यं रयीणां वैश्वानरमुषसां केतुमह्णाम् ॥५॥

MANDALA SEVEN

10. O Fire, light up for us these happinesses; let us wake to an understanding of thy perfectly conscious will; let all be there for those who laud thee, for him who utters thee; may you protect us always with all kinds of weal.

SUKTA 5

1. Bring to the Fire in his strength a Word for the traveller of earth and heaven who, in the lap of all the Immortals, the universal godhead, grows by those who are ever wakeful.

2. Fire, sought for, was set in heaven and in earth, the leader of the rivers, the Bull of things that are stable; he shines upon the human peoples, the universal godhead growing by that which is supreme.

3. In fear of thee the black Tribe, creatures unharmonious, came away casting behind them their enjoyments, when O Fire, O universal godhead, thy light shone upon man when thou torest them and flamedst forth in his front.

4. O Fire, O universal godhead, earth and heaven and the mid realm clove to the triple law of thy workings; shining with thy uninterrupted flame thou hast spread out the two firmaments by thy light.

5. To thee, O Fire, the Words, thy shining horses, impetuous and luminous cleave in their desire, to the universal godhead, lord of the peoples, charioteer of the Riches, ray of intuition of the dawns and the days.

त्वे असुर्यं वसवो न्यूष्वन् क्तुं हि ते मित्रमहो जुषन्त ।
त्वं दस्युरोक्तसो अग्न आज उर ज्योतिजनयन्नार्याय ॥६॥

स जायमानः परमे व्योमन् वायुर्न पाथः परि पासि सद्यः ।
त्वं भवता जनयन्मभि क्रन्नपत्याय जातवेदो दशस्यन् ॥७॥

तामग्ने अस्मे इषमेरयस्व वैश्वानर छुमतीं जातवेदः ।
यया राघः पिन्वसि विश्ववार पथ श्रवो दाक्षणे मर्त्याय ॥८॥

तं नो अग्ने मघवद्भूयः पुरुषं रयिं नि वाजं श्रुत्यं युवस्व ।
वैश्वानर महि नः शर्म यच्छ रुद्रेभिरग्ने वसुभिः सजोषाः ॥९॥

सूक्त ६

प्र सम्राजो असुरस्य प्रशस्ति पुंसः कृष्टीनामनुमाद्यस्य ।
इन्द्रस्यैव प्र तवसस्कृतानि वन्दे दाहं वन्दमानो विवकिम ॥१॥

कवि केतुं धांसि भानुमद्रेहिन्वन्ति शं राज्यं रोवस्योः ।
पुरंदरस्य गीभिरा विवासेऽग्नेर्व्रतानि पूर्व्या महानि ॥२॥

MANDALA SEVEN

6. Into thee, the Shining Ones¹ cast the Mightiness, for they clove to thy will, O friendly Light; O Fire, thou threwest the Destroyers out from the house bringing to birth a wide Light for the Aryan.

7. As thou camest to birth in the supreme ether at once as Vayu thou didst guard the path, thou criest aloud bringing to birth the worlds, according them as a gift to the Son, O knower of all things born!

8. O Fire, O universal godhead, O knower of all things born, send into us that luminous impulsion by which, O thou in whom are all desirable things, thou nourishest the achievement of a wide inspired knowledge for the mortal giver.

9. O Fire, join to us within, to us made masters of the riches a plenitude of the knowledge inspired wide in its store; O universal godhead, do thou in union with the Rudras and the Vasus extend to us a vast peace.²

SUKTA 6

1. I adore the Render, adoring I proclaim by my speech the deeds of the all-ruler, the almighty, the male, as Indra strong and to be rejoiced in by the peoples.

2. Him they send the seer, the ray of intuition, the foundation, the light on the hill, the kingdom of peace in earth and heaven; I illumine with my words the great and ancient laws of working of Fire who rends the cities.

¹ or, the Lords of the riches

² or, a vast refuge.

न्यक्रतून् ग्रथिनो मृध्रवाचः पर्णीरश्रद्धां अवृध्वां अयज्ञान् ।
प्रप्र तान् दस्यूरग्निविवाय पूर्वश्चकारापरां अयज्यून् ॥३॥

यो अपाचीने तमसि भवन्तीः प्राचीश्चकार नूतमः शचीभिः ।
तमीशानं वस्वो अग्निं गुणीषेऽनानतं दमयन्तं पतन्यून् ॥४॥

यो देह्यो अनमयद् वधस्नैर्यो अर्यपत्नीरुषसश्चकार ।
स निरुध्या नहुषो यद्वो अग्निविशश्चक्रे बलिहृतः सहोभिः ॥५॥

यस्य शर्मन्नूप विश्वे जनास एवैस्तस्थुः सुमतिं भिक्षमाणाः ।
वैश्वानरो वरमा रोदस्योराग्निः ससाद पित्रोरुपस्थम् ॥६॥

आ देवो ददे बुध्न्या वसूनि वैश्वानर उदिता सूर्यस्य ।
आ समुद्रादवरादा परस्मादाग्निर्ददे दिव आ पृथिव्याः ॥७॥

MANDALA SEVEN

3. The traffickers who have not the will for the work, the binders in knots, who have the speech that destroys, who have neither faith nor growth in the being, nor sacrifice, these the Destroyers Fire has scattered before him; supreme he has made nether in their realm those who will not to do sacrifice.

4. The powers that rejoice in the darkness behind, he most mighty in his godhead has made by his energies powers in front; that Fire I proclaim, lord of the Treasure, who is never bowed, who tames those that make battle against him.

5. He bent down the walls by his showering blows, he who has made the dawns wives of the Noble Ones; he the mighty Fire has put his restraint upon men and made the peoples bringers to him of his taxes by his forceful might.

6. He to whose peace all beings come by their movements praying for a right mind, the universal godhead came to that which is supreme above earth and heaven, Fire to the lap of the father and mother.

7. The god took to him the riches of the Foundation, the universal godhead in the rising of the Sun gathered wealth from the nether and the upper ocean, Fire took to him the riches of earth and heaven.

सूक्त ७

प्र वो देवं क्षित् सहसानमग्निमश्वं न वाजिनं हिषे नमोभिः ।
भवा नो कृतो अध्वरस्य विद्वान् त्मना देवेषु विविदे मितद्रुः ॥१॥

आ याह्याग्ने पथ्या अनु स्वा मन्द्रो देवानां सख्यं जुषाणः ।
आ सानु शुष्मेनैवयन् पृथिव्या जग्मेभिर्विश्वमुशधग्वनानि ॥२॥

प्राचीनो यज्ञः सुधितं हि बर्हिः प्रीणीते अग्निरीळितो न होता ।
आ मातरा विश्ववारे हुवानो यतो यविष्ठ जज्ञिषे सुशेवः ॥३॥

सद्यो अध्वरे रथिरं जनन्त मानुषासो विचेतसो य एषाम् ।
विशामधायि विश्वपतिर्दुरोणेऽग्निर्मन्द्रो मधुवचा ऋतावा ॥४॥

असादि वृतो वह्निराजगन्वानग्निर्ब्रह्मा नृषवने विधर्ता ।
द्यौश्च यं पृथिवी वावृधाते आ यं होता यजति विश्ववारम् ॥५॥

MANDALA SEVEN

SUKTA 7

1. Even though a god putting forth his force, I drive him forward as my steed of swiftness by my prostrations of surrender; become the messenger of our pilgrim-sacrifice, one who has knowledge; of himself in the gods he becomes known in his measured race.

2. O Fire, come to us along thy own paths, rapturous, taking pleasure in the comradeship of the gods; making the high plateaus of earth to roar with his rushing strengths, with his tusks of flame he burns the woodlands, all he burns in his desire.

3. In front is the sacrifice, well-placed is the sacred grass, pleased is the Fire; one prayed, thou art like a priest of the call, calling to the two mothers in whom are all desirable things, whence thou art born most young and blissful.

4. Men accomplished in conscious knowledge have brought at once into birth the charioteer who has been set as master of the peoples in their house, Fire the rapturous, the sweet of speech, one who has with him the Truth.

5. He has come and taken his seat in the house of Man, the chosen bearer of the offering, Fire, the priest of the Word, he who upholds all things, he whom earth and heaven increase, to whom the priest of the call sacrifices for in him are all desirable things.

एते ह्यग्नेभिर्विश्वमातिरन्त मन्त्रं ये वारं नर्या अतक्षन् ।
प्र ये विशस्तिरन्त श्रोषमाणा आ ये मे अस्य दीषयधृतस्य ॥६॥

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहस्रो वसूनाम् ।
इषं स्तोतृभ्यो मधवद्बुध आनङ् मूयं पात स्वस्तिभिः सवा नः ॥७॥

सूक्त ८

इन्धे राजा समयो नमोभिर्यस्य प्रतीकमाहुतं घृतेन ।
नरो हव्येभिरीळते सबाध आग्निरग्र उषसामशोचि ॥१॥

अयमु ष्य सुमहां अवेदि होता मन्द्रो मनुषो यद्वो अग्निः ।
वि भा अकः समृजानः पृथिव्यां कृष्णपविरोषधीभिर्ववक्षे ॥२॥

कया नो अग्ने वि वसः सुवृक्षि कामु स्वधामृणवः शस्यमानः ।
कवा भवेम पतयः सुदत्र रायो वन्तारो बुष्टरस्य साधोः ॥३॥

MANDALA SEVEN

6. These have crossed beyond all by their lights, the men of strength who have fashioned excellently the Word, human beings who have gone forward eager to hear and have illumined for me something of this Truth.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 8

1. The King, the Noble One is kindled high with prostrations of surrender, he whose front receives the oblation of the Light; men oppressed and opposed pray with offerings and the Fire is born in front of the dawns.

2. He verily is that great one whom one knew, the rapturous priest of man, the mighty one, the Fire; he has found wide his lustres when he is let loose on the wide earth, black is the rim of his wheel when he is declared by her growths.

3. By what law of thee, O Fire, dost thou illumine our purification? To what self-law of thee dost thou move when thou art proclaimed aloud? O great giver, when may we become the lords and conquerors of a wealth that is all¹-accomplishing and unassailable?

¹ or, perfect

प्रप्रायमग्निर्भरतस्य शृण्वे वि यत् सूर्यो न रोचते बृहद् भाः ।
अभि यः पूरुं पृतनासु तस्थौ द्युतानो दैव्यो अतिथिः शुशोच ॥४॥

असन्नित् त्वे आहवनानि भूरि भुवो विश्वेभिः सुमना अनीकैः ।
स्तुतश्चिदग्ने शृण्विषे गृणानः स्वयं वर्षस्व तन्वं सुजात ॥५॥

इदं वचः शतसाः संसहस्रमुदग्नये जनिषीष्ट द्विबर्हाः ।
शं यत् स्तोतृभ्य आपये भवाति द्युमदमीवचातनं रक्षोहा ॥६॥

नू त्वामग्न ईमहे वसिष्ठा ईशानं सूनो सहसो वसूनाम् ।
इषं स्तोतृभ्यो मधवद्भूध आनङ् यूयं पात स्वस्तिभिः सवा नः ॥७॥

सूक्त ९

अबोधि जार उषसामुपस्थाद्धोता मन्द्रः कवितमः पावकः ।
दधाति केतुमुभयस्य जन्तोर्हव्या देवेषु ब्रविणं सुकृत्सु ॥१॥

स सुकृतुर्यो वि वुरः पणीनां पुनानो अर्कं पुरभोजसं नः ।
होता मन्द्रो विशां दमूनास्तिरस्तमो ददृशे राम्याणाम् ॥२॥

MANDALA SEVEN

4. The voice of the Fire of the bringer is heard more and more when he shines like a sun, a vast light; Fire who stands over man in his battles has broken flaming into a blaze, the divine guest.

5. In thee were our many callings and thou becamest right-thoughted with all thy flame-forces. When thou art proclaimed by the word, thou hearest, O Fire; perfect in thy birth, thyself increase thy body.

6. This is the word that rose into birth for the Fire, it is a conqueror of the hundreds and with it are the thousands, it is twofold in its greatness when it creates the bliss for those who laud him for the friend; it is luminous, a driver away of evil, a slayer of the Rakshasa.

7. Now we desire thee, O Fire, O son of force, as the master of the Riches, we the Vasishthas; thou hast obtained the impulsion for those who laud thee, those who have the plenty. Do you always guard us with all kinds of weal.

SUKTA 9

1. He awoke from the lap of the dawns, their lover, the rapturous priest of the call, the great seer, the purifying Fire; he founds the ray of intuition for both kinds of being born, the offerings in the gods, the riches in the doers of good.

2. Strong in will this is he who has flung wide the doors of the Traffickers purifying for us the illumining ray which gives the many enjoyments; the rapturous priest of the call, who dwells in the house of men, is seen through the darkness of the nights.

अमूरः कविरदितिर्विवस्वान् त्सुसंसन्मित्रो अतिथिः शिवो नः ।
चित्रभानुरूषसां भात्यग्रेऽपां गर्भः प्रस्व आ विवेश ॥३॥

ईळैन्यो वो मनुषो युगेषु समनगा अशुचज्जातवेदाः ।
सुसंवृशा भानुना यो विभाति प्रति गावः समिधानं बुधन्त ॥४॥

अग्ने याहि वृत्यं मा रिषण्यो देवाँ अच्छा ब्रह्मकृता गणेन ।
सरस्वतीं मरुतो अश्विनापो यक्षि देवान् रत्नधेयाय विश्वान् ॥५॥

त्वामग्ने समिधानो वसिष्ठो जरूथं हन् यक्षि राये पुरंधिम् ।
पुरुणीथा जातवेदो जरस्व यूयं पात स्वस्तिभिः सदा नः ॥६॥

सूक्त १०

उषो न जारः पृथु पाजो अश्वेद्विद्युतद्दीप्यच्छोशुचानः ।
वृषा हरिः शुचिरा भाति भासा धियो हिन्वान उशतीरजीगः ॥१॥

MANDALA SEVEN

3. The seer free from ignorance, the boundless, the luminous, a friend happily met,¹ our benignant guest, rich in his lustres he shines in front of the dawns, a child of the waters he enters into his mothers.

4. One to be prayed by you in the generations of man, equal in his rays shone out the knower of all things born, Fire who dawns with his light of perfect vision, the rays woke into his high blazing.

5. O Fire, go on thy embassy and fail not towards the gods with the company of those who fashion the Word: sacrifice to Saraswati and the life-powers, and two riders of the horse and the waters and to all the gods for the giving of the ecstasy.

6. Vasishtha kindles thee, O Fire, slaying the destroying demon, sacrifice for the Wealth to the many-thoughted goddess²: many are the roads of thy approach, O knower of all things born. Do you always guard us with all kinds of weal.

SUKTA 10

1. As the lover of dawn he has reached to a wide strength shining, flaming out with his play of lightnings; the Bull pure and resplendent he shines on us, illumining with his light our thoughts he wakes our dawns.

¹ or, happy in thy sessions, our friend,

² or, to her who is the tenant of the city:

स्वर्णं वस्तोरुषसामरोचि यज्ञं तन्वाना उशिजो न मन्य ।
अग्निर्जन्मानि देव आ वि विद्वान् ब्रवद् ब्रूतो देवयावा वनिष्ठः ॥२॥

अच्छा गिरो मतयो देवयन्तीरग्निं यन्ति ब्रविणं भिक्षमाणाः ।
सुसंवृशं सुप्रतीकं स्वञ्च हव्यवाहमरतिं मानुषाणाम् ॥३॥

इन्द्रं नो अग्ने वसुभिः सजोषा रुद्रं रुद्रेभिरा बहा बृहन्तम् ।
आदित्येभिरर्बिति विश्वजन्यां बृहस्पतिमृक्वभिर्विश्ववारम् ॥४॥

मन्द्रं होतारमुशिजो यविष्ठमग्निं विश ईळते अध्वरेषु ।
स हि क्षपावा अभवद् रयीणामतन्द्रो ब्रूतो यजथाय देवान् ॥५॥

सूक्त ११

महां अस्यध्वरस्य प्रकेतो न ऋते त्वदमृता मादयन्ते ।
आ विश्वेभिः सरथं याहि देवैर्यग्ने होता प्रथमः सदेह ॥१॥

त्वामीळते अजिरं ब्रूत्याय हविष्मन्तः सदमिन्मानुषासः ।
यस्य देवैरासदो बहिरग्नेऽहान्यस्मै सुविना भवन्ति ॥२॥

MANDALA SEVEN

2. It is as if the sun-world shone out from the day and the dawns; they are forming the sacrifice as aspirants the Thought: Fire the godhead knowing the births runs wide to his goal, the Messenger, the Traveller to the godheads, strong to conquer.

3. Our words are thoughts seeking for godhead. Come to the Fire asking for the Treasure, Fire the carrier of offerings, fair of front, perfect in vision, true in movement, the traveller of the ways for men.

4. O Fire, companioning the shining ones bring to us Indra, companioning the Rudras bring vast Rudra, with the Adityas bring the boundless and universal Mother, with those who have the illumined word bring the master of the word in whom are all desirable things.

5. Men who are aspirants pray in the pilgrim-rites to Fire the youthful and rapturous priest of the call; for he has become the ruler of the earth and the Riches, a sleepless messenger for sacrifice to the gods.

SUKTA 11

1. Thou art the great conscious perception of the pilgrim-sacrifice, without thee the immortals have no rapture; come in one chariot with all the gods, take thy seat within, O Fire, as the supreme priest of the call.

2. Men who bring the offering ever pray for thee, the swift in movement, for their envoy: when thou sitst with the gods on a man's seat of sacrifice, happy for him become the days.

त्रिद्विचदक्षतोः प्र चिकितुर्बसूनि त्वे अन्तर्वाशुषे मर्त्याय ।
मनुष्यदग्न् इह यक्षि देवान् भवा नो ब्रूतो अभिशस्तिपावा ॥३॥

अग्निरीशे ब्रूतो अध्वरस्याऽग्निविश्वस्य हविषः कृतस्य ।
क्तुं ह्यस्य वसवो जुषन्ताऽथा देवा दधिरे हव्यवाहम् ॥४॥

आग्ने वह हविरद्याय देवानिन्द्रज्येष्ठास इह मादयन्ताम् ।
इमं यज्ञं दिवि देवेषु धेहि यूयं पात स्वस्तिभिः सदा नः ॥५॥

सूक्त १२

अगन्म महा नमसा यविष्ठं यो दीदाय समिद्धः स्वे दुरोणे ।
चित्रभानुं रोदसी अन्तरुर्वी स्वाहुतं विश्वतः प्रत्यञ्चम् ॥१॥

स मङ्ग्ला विश्वा दुरतानि साह्वानग्निः ष्टवे दम आ जातवेदाः ।
स नो रक्षिषद् दुरितादवद्यादस्मान् गृणत उत नो मघोनः ॥२॥

त्वं वरुण उत मित्रो अग्ने त्वां वर्धन्ति मतिभिर्बसिष्ठाः ।
त्वे वसु सुषणनानि सन्तु यूयं पात स्वस्तिभिः सदा नः ॥३॥

MANDALA SEVEN

3. Even thrice in the night within thee they woke to the knowledge of the Riches for the mortal giver; as the human here sacrifice to the gods, become our messenger and protector from the assailant.

4. The Fire has power for a vast pilgrim-sacrifice, Fire is a master of every offering made, for to his will cleave the Shining Ones, so the gods established him as the carrier of the offerings.

5. O Fire, bring the gods to eat of the offerings, may they with Indra as their eldest take here their rapture, establish this sacrifice in heaven in the gods. Do you always guard us with all kinds of weal.

SUKTA 12

1. We have come with a great prostration of surrender to the ever-young Fire who has shone out blazing in his own home rich of lustre between the wide firmaments and filled with the offerings cast in him he moves facing every side.

2. He overcomes all evils by his might: the Fire is affirmed by the lauds in the home, the knower of all things born; may he guard us from stumbling and from blame, us when we speak the words and us when we are lords of the plenty.

3. Thou art Varuna and thou art Mitra, O Fire, thee the Vasishthas make to grow by their thoughts, in thee may the riches be easily won. Do you always guard us with all kinds of weal.

सूक्त १३

प्राग्नये विश्वशुचे धियधेऽसुरघ्ने मन्म धीतिं भरध्वम् ।
भरे हविर्न ब्रह्मिणि प्रीणानो वैश्वानराय यतये मतीनाम् ॥१॥

त्वमग्ने शोचिषा शोशुचान आ रोदसी अपूणा जायमानः ।
त्वं देवां अभिशस्तेरमुञ्चो वैश्वानर जातवेदो महित्वा ॥२॥

जातो यदग्ने भुवना व्यल्यः पशून् न गोपा इर्यः परिज्मा ।
वैश्वानर ब्रह्मणे विन्द गातुं यूयं पात स्वस्तिभिः सदा नः ॥३॥

सूक्त १४

समिधा जातवेदसे देवाय देवहृतिभिः ।
हविभिः शुक्रशोचिषे नमस्त्विनो वयं दाशोमाग्नये ॥१॥

वयं ते अग्ने समिधा विधेम वयं दाशेम सुष्टुती यजत्र ।
वयं घृतेनाध्वरस्य होतव्यं देव हविषा भद्रशोचे ॥२॥

MANDALA SEVEN

SUKTA 13

1. To Fire all-illumining, founder of the thought, slayer of the Asuras, bring your thinking and the thought formed; glad I bring to our sacrificial seat the offering for the universal godhead who has mastery over minds.

2. Thou, O Fire, illumining with thy light fillest earth and heaven even in thy birth: thou hast released the gods from the Assailant by thy might, thou the universal godhead, the knower of all things born.

3. When born, O Fire, thou lookest on the world as a herdsman on his cattle, one to be missioned, pervading everywhere, as the universal godhead thou foundest the Path for the Lord. Do you always guard us with all kinds of weal.

SUKTA 14

1. To the godhead knower of all things born, by our fuel, by our invocations of the god, by our offerings may we give making prostration, to the Fire of the brilliant light.

2. May we worship thee, O Fire, with the fuel, may we give to thee with the laud, O master of sacrifice, we with the oblation, O priest of the call of the pilgrim-sacrifice, we with the offerings, O god of the happy flame.

आ नो देवेभिरुप देवहूतिमग्ने याहि वषट्कृतिं जुषाणः ।
तुभ्यं देवाय दाशतः स्याम यूयं पात स्वस्तिभिः सदा नः ॥३॥

सूक्त १५

उपसद्याय मीळ्हृष आस्ये जुहुता हविः । यो नो नेदिष्ठमाप्यम् ॥१॥

यः पञ्च चर्षणीरभि निषसाद दमेदमे । कविर्गृहपतिर्युवा ॥२॥

स नो वेदो अमात्यमग्नी रक्षतु विश्वतः । उतास्मान् पात्वंहसः ॥३॥

नवं नु स्तोममग्नये दिवः श्येनाय जीजनम् । वस्वः कुबिद् वनाति नः ॥४॥

स्पार्हा यस्य श्रियो वृशे रयिर्वीरवतो यथा । अग्ने यज्ञस्य शोचतः ॥५॥

सेमां वेतु वषट्कृतिमग्निर्जुषत नो गिरः । यजिष्ठो हव्यवाहनः ॥६॥

MANDALA SEVEN

3. Come, O Fire, with the gods to our invocation of the gods taking pleasure in the cry "Vashat", to thee, O god, may we be givers of the offerings. Do you guard us always with all kinds of weal.

SUKTA 15

1. To the bounteous, one to be approached with worship, cast in the mouth the offering, who brings to us closest alliance.

2. He who comes to the five peoples of seeing men and takes his seat within in house and house, the seer, the master of the house, the youth.

3. May that Fire guard the knowledge that is our inmate from every side, may he protect us from evil.

4. Now have I brought forth a new laud to Fire, the Hawk of Heaven; he wins for us repeatedly the Riches.

5. He whose glories are desirable for vision and are like the Riches with their hero-powers, for he flames in front of the sacrifice.

6. May he take knowledge of this cry of "Vashat", may the Fire cleave¹ to our words who is the carrier of the offerings and most strong for sacrifice.

¹ or, take pleasure in

नि त्वा नक्ष्य विक्षपते द्युमन्तं देव धीमहि । सुवीरमग्न आद्रुत ॥७॥

क्षप उल्लसच्च बीदिहि स्वग्नयस्त्वया वयम् । सुवीरस्त्वमस्मयुः ॥८॥

उप त्वा सातये नरो विप्रासो यन्ति धीतिभिः । उपाक्षरा सहस्रिणी ॥९॥

अग्नी रक्षांसि सेधति शुक्रदोचिरमर्त्यः । शुचिः पावक ईड्यः ॥१०॥

स नो राधास्या भरेशानः सहस्रो यहो । भगश्च बातु वार्यम् ॥११॥

त्वमग्ने वीरवद् यशो देवश्च सविता भगः । दितिश्च बाति वार्यम् ॥१२॥

अग्ने रक्षा णो अंहसः प्रति ष्म देव रीषतः । तपिष्ठैरजरो बह ॥१३॥

अघा मही न आयस्यनाघुष्टो नृपीतये । पूर्भवा शतभुजिः ॥१४॥

त्वं नः पाह्यंहसो दोषावस्तरघायतः । दिवा नक्तमवाभ्य ॥१५॥

MANDALA SEVEN

7. O Lord of the peoples to whom we must reach, to whom the offerings are cast, we have set thee within luminous in thy hero-force, O godhead, O Fire.

8. Shine through the nights and the days, by thee may we be well-armed with fire; a hero-force art thou and thy desire is towards us.

9. To thee men illumined come with their thinkings for the conquest, to thee the imperishable One with her thousands.

10. The Fire repels the Rakshasas, the immortal with its brilliant light, one to be prayed, the pure and purifying flame.

11. Bring us our effectuations for thou hast the mastery, O son of force, and may the lord of enjoyment give us the object of our desire.

12. Thou, O Fire, givest us heroic glory and the divine Creator-Sun and Lord of enjoyment and the Mother of the finite gives us the object of our desire.

13. O Fire, guard us from evil, against the doer of harm protect us, O god; imperishable, burn him with thy most afflicting fires.

14. Now unviolated become to us a mighty iron city hundred fortified for the protection of men.

15. Do thou guard us from evil in dusk and in dawn from the bringer of calamity—thou art by day and night inviolable.

सूक्त १६

एना वो अग्निं नमसोर्जो नपातमा ह्रुवे ।
प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य ब्रूतममृतम् ॥१॥

स योजते अरुषा विश्वभोजसा स बुद्रवत् स्वाहुतः ।
सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥२॥

उवस्य शोचिरस्थावाजुह्वानस्य मीळ्हुषः ।
उद् धूमासो अरुषासो विविस्पृशः समग्निमिन्धते नरः ॥३॥

तं त्वा ब्रूतं कृष्महे यशस्तमं देवां आ वीतये वह ।
विश्वा सूनो सहसो मर्तभोजना रास्व तद् यत् त्वेमहे ॥४॥

त्वमग्ने गृहपतिस्त्वं होता नो अध्वरे ।
त्वं पोता विश्वधार प्रचेता यक्षि वेषि च वार्यम् ॥५॥

कुषि रत्नं यजमानाय सुक्रतो त्वं हि रत्नधा असि ।
आ न ऋते शिशोहि विश्वमृत्विजं सुशंसो यश्च दक्षते ॥६॥

MANDALA SEVEN

SUKTA 16

1. With this prostration I invoke for you Fire the son of Energy, the beloved, the traveller most awake to knowledge who carries out well the pilgrim-sacrifice, the immortal messenger of every man.

2. He yokes the two shining steeds that bring all enjoyments, well-fed with the offerings swiftly may he run; to be worshipped with sacrifice he of the perfect Word, accomplisher of the riches, the divine achievement of men.

3. Up stands the flame of light of this bounteous One when to him are cast the offerings, his ruddy smoke goes up and touches heaven; men kindle high the Fire.

4. Thou art that most glorious messenger whom we create, bring to us the advent of the gods, O son of force, give us all mortal enjoyments, give us that which from thee we desire.

5. Thou, O Fire, art the master of the house, thou art the priest of the call in our pilgrim-sacrifice, thou art the purifying priest, he in whom are all desirable things, the conscious thinker; sacrifice and reach the object of our desire.

6. O strong in will, create the ecstasy for the doer of the sacrifice for thou art the founder of ecstasy: sharpen in the Truth for us every doer of the rite and whosoever is perfect in expression and skilful in thought.

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामुर्वान् दयन्त गोनाम् ॥७॥

येषामिळा घृतहस्ता दुरोण आँ अपि प्राता निषीदति ।
ताँस्त्रायस्व सहस्य ब्रुहो निदो यच्छा नः शर्म दीर्घश्रुत् ॥८॥

स मन्द्रया च जिह्वया वल्लिरासा विदुष्टरः ।
अग्ने रयि मघवद्ब्रुघो न आ वह हव्यदाति च सुदय ॥९॥

ये राधांसि ददत्यश्व्या मघा कामेन श्रवसो महः ।
ताँ अंहसः पिपृहि पतुँभिष्ट्वं शतं पूँभिर्यविष्ठथ ॥१०॥

देवो वो द्रविणोदाः पूर्णा विवष्ट्यासिचम् ।
उब् वा सिञ्चध्वमुप वा पृणध्वमादिद् वो देव ओहते ॥११॥

तं होतारमध्वरस्य प्रचेतसं वर्ह्नि देवा अकृष्वत ।
वधाति रत्नं विधते सुवीर्यमग्निर्जनाय वाशुषे ॥१२॥

MANDALA SEVEN

7. O Fire fed with the offerings, let them abide in thee, the beloved, the illumined wise and those lords of plenty among men who are they that travel to and allot to us the widenesses of the Rays.

8. Those within whose gated house the goddess of Revelation with her hands of light sits filled with her fullnesses, them deliver from the doer of harm and the Censurer,¹ O forceful Fire; give to us the peace that hears the Truth from afar.

9. Do thou then with thy rapturous tongue, for thou art the bearer of the oblation with thy mouth and great is thy knowledge, bring to our lords of the plenty the riches and hasten on its way our gift of the offering.

10. They who give to us the achieving plenitudes of the power of the Horse because of our desire of the great inspired knowledge, them, O most young godhead, bring safe out of all evil by thy hundred fortresses of rescue.

11. The divine giver of your Treasure desires from you the full pouring of the oblations; pour out and fill: then the godhead carries you on your way.²

12. The gods have made him the priest of the call of the pilgrim-sacrifice, the conscious thinker, the carrier of flame; Fire founds the ecstasy and the heroic strength for the man who performs the sacrifice for the giver.

¹ or, from betrayal and from bondage

² or, brings to you the Riches.

सूक्त १७

अग्न भव सुषमिधा समिद्ध उत बर्हिर्हविषा वि स्तृणीताम् ॥१॥

उत द्वार उशतीर्वि श्रयन्तामुत देवां उशत आ बहेह ॥२॥

अग्ने वीहि हविषा यक्षि देवान् त्वध्वरा कृणुहि जातवेदः ॥३॥

त्वध्वरा करति जातवेदा यक्षद् देवां अमृतान् पिप्रयच्छ ॥४॥

वंस्व विश्वा वार्याणि प्रचेतः सत्या भवन्त्वाशिषो नो अद्य ॥५॥

त्वामु ते वधिरे हव्यवाहं देवासो अग्न ऊर्ज आ नपातम् ॥६॥

ते ते देवाय दाशतः स्याम महो नो रत्ना वि वध इयानः ॥७॥

MANDALA SEVEN

SUKTA 17

1. O Fire, become high kindled with the plenty of thy fuel, let the sacred grass be spread wide.

2. Let the doors of aspiration swing open; bring here the aspirant gods.

3. Go, O Fire, sacrifice to the gods with the offering; make good the ways of the pilgrim-sacrifice, O knower of all things born.

4. He makes good the ways of the pilgrim-sacrifice, the knower of all things born; he sacrifices and gladdens the immortal gods.

5. Conquer all desirable things, O conscious thinker, may our yearning today become the Truth.

6. Thee they have established as the carrier of offerings, O Fire, the gods have founded thee, the Son of Energy.

7. Those may we be who give to thee, the godhead, go vast upon thy way and found for us the ecstasies.

MANDALA EIGHT

वत्सः काण्वः

सूक्त ११

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वाम् । त्वं यज्ञेष्वीड्यः ॥१॥

त्वमसि प्रशस्यो विदयेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥

स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥

अन्ति चित् सन्तमह यज्ञं मर्तस्य रिपोः । नोप वेषि जातवेदः ॥४॥

मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

विप्रं विप्रासोऽवसे देवं मर्तासि उतये । अग्निं गीर्भिर्हवामहे ॥६॥

आ ते वत्सो मनो यमत् परमाच्चित् सधस्थात् ।

अग्ने त्वांकामया गिरा ॥७॥

VATSA KANWA

SUKTA 11

1. O Fire, thou art the guardian of the law of all workings, thou art the divine in mortals; thou art one to be prayed in the sacrifices.

2. O forceful one, it is thou who art to be expressed in the findings of knowledge; O Fire, thou art the charioteer of the pilgrim-sacrifices.

3. So do thou remove away from us the enemies, O knower of all things born, even the undivine and hostile forces, O Fire.

4. Even when it is near, O surely thou comest not to the sacrifice of our mortal foe, O knower of all things born.

5. Mortals illumined we meditate on the many names of thee the immortal, the knower of all things born.

6. We call the Fire with our words, illumined we call the illumined for our guard, mortals we call the god for our protection.

7. Vatsa compels thy mind even from the supreme world of thy session, O Fire, by his Word that longs for thee.

पुरुत्रा हि सद्भृङ्गसि विशो विश्वा अनु प्रभुः ।
समत्सु त्वा हवामहे ॥८॥

समत्स्वग्निमवसे वाजयन्तो हवामहे ।
वाजेषु चित्रराघसम् ॥९॥

प्रत्नो हि कमीडधो अध्वरेषु सनान्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रयस्वाऽस्मभ्यं च सौभगमा यजस्व ॥१०॥

सोभरिः काण्वः

सूक्त १९

तं गूर्धया स्वर्णरं देवासो देवमरतिं वधन्विरे ।
देवत्रा हव्यमोहिरे ॥१॥

विभूतरातिं विप्र चित्रशोचिषमग्निमीळिष्व यन्तुरम् ।
अस्य मेधस्य सोम्यस्य सोभरे प्रेमध्वाराय पूर्व्यम् ॥२॥

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् ।
अस्य यज्ञस्य सुक्रतुम् ॥३॥

ऊर्गो नपातं सुभगं सुदीदितिमग्निं श्रेष्ठशोचिषम् ।
स नो मित्रस्य वरुणस्य सो अपामा सुम्नं यक्षते दिवि ॥४॥

MANDALA EIGHT

8. Thou art the equal lord of all peoples in many lands; we call to thee in the battles.

9. We call to the Fire to guard us in our battles, we who seek the plenitudes; in the plenitudes richly manifold is his achievement.

10. For thou art of old one to be prayed in the pilgrim-sacrifices, and from time eternal thou sittest as the ever-new priest of the call; O Fire, gladden thy own body and bring happiness to us by the sacrifice.

SOBHARI KANWA

SUKTA 19

1. Affirm that godhead of the sun-world, the gods set the divine traveller to his race, they brought the offering to the world of the gods.

2. O illumined seer, pray the Fire opulent in his gifts, rich in his lustres; the guide of this Soma sacrifice pray, O Sobhari, for the rite of the path, the Ancient one.

3. We have chosen thee the mightiest for sacrifice, the divine in the divine, the immortal as the priest of call of this sacrifice, the strong of will,—

4. The Son of Energy, the Fire, happy and radiant and most glorious in his light; may he win for us by sacrifice the bliss in heaven of Mitra and Varuna and the bliss of the waters.

यः समिधा य आहुती यो वेदेन ददाश मर्तो अग्नये ।
यो नमसा स्वध्वरः ॥५॥

तस्येदर्वन्तो रंह्यन्त आशवस्तस्य शुम्नितमं यशः ।
न तमंहो देवकृतं कुतश्चन न मर्त्यकृतं नशत् ॥६॥

स्वग्नयो वो अग्निभिः स्याम सूनो सहस ऊर्जा पते ।
सुवीरस्त्वमस्मयुः ॥७॥

प्रशंसमानो अतिथिर्न मित्रियोऽग्नी रथो न वेद्यः ।
त्वे क्षेमासो अपि सन्ति साधवस्त्वं राजा रयीणाम् ॥८॥

सो अद्धा दाश्वध्वरोऽग्ने मर्तः सुभग स प्रशंस्यः ।
स धीभिरस्तु सनिता ॥९॥

यस्य त्वमूर्ध्वो अध्वराय तिष्ठसि क्षयद्वीरः स साधते ।
सो अर्वन्द्भिः सनिता स विपन्युभिः स शरैः सनिता कृतम् ॥१०॥

यस्याग्निर्वपुर्गृहे स्तोमं चनो दधीत विश्ववार्यः ।
हव्या वा वेविषव् विषः ॥११॥

MANDALA EIGHT

5. The mortal who with the fuel and the oblation, with knowledge and with surrender has given to the Fire, who is perfect in the pilgrim-rite,—

6. Swift gallop his war-horses, most luminous is his glory, neither calamity wrought by the gods nor evil wrought of men can come to him from any part.

7. High of fire may we be with your fires, O son of force, O lord of Energies! for thou hast the hero-strength and thy desire is towards us.

8. As our friendly guest finding our expression for us, Fire must be known, and as our chariot; in thee are all-accomplishing foundations of ease, thou art the king of the Treasures.

9. That mortal is sure in the giving of his pilgrim-sacrifice, O happy Fire, he is one to be proclaimed, may he be a conqueror by his thoughts,—

10. One for whom thou standest high exalted over his pilgrim-sacrifice, he is a master and hero and accomplishes,—he conquers by the war-horses, by the luminous seers, by the heroes, wins his work achieved.

11. He in whose house Fire, in whom are all desirable things, maintains his body and his affirming laud and his delight and the offerings, he occupies the field of his occupancy.

विप्रस्य वा स्तुवतः सहस्रो यहो मक्षूतमस्य रातिषु ।
अवोदेवमुपरिमर्त्यं कृधि वसो विविदुषो वचः ॥१२॥

यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
गिरा वाजिरशोचिषम् ॥१३॥

समिधा यो निशिती वाशवदिति धामभिरस्य मर्त्यः ।
विश्वेत् स धीभिः सुभगो जनां अति द्युम्नैरुद्न इव तारिषत् ॥१४॥

तदग्ने द्युम्नमा भर यत् सासहत् सवने कं चिदत्रिणम् ।
मन्युं जनस्य ब्रूढघः ॥१५॥

येन चष्टे वरुणो मित्रो अर्यमा येन नासत्या भगः ।
वयं तत् ते शवसा गातुवित्तमा इन्द्रत्वोता विधेमहि ॥१६॥

ते घेदग्ने स्वाध्यो ये त्वा विप्र निदधिरे नृचक्षसम् ।
विप्रासो देव सुक्रतुम् ॥१७॥

MANDALA EIGHT

12. O son of force, for the illumined seer who lauds thee and is most swift in his givings, create for that seeker of knowledge, O Shining One¹, the word in which the mortal is above the godhead below.

13. He who by his gifts of the oblations or by prostrations of surrender, or by his word illumines the Fire, who brings his right judgment, and the swift action of his light,—

14. He who with his stimulation by the fuel serves with the seats of the session of the Fire, the Boundless, that happy mortal exceeding men by his thoughts and by his lights passes beyond all things as one who crosses over waters.

15. Bring, O Fire, that light which overcomes in the house whatever devourer or wrath of any being with evil thoughts.

16. The light by which Mitra sees and Varuna and Aryaman, by which lords of the journey and Bhaga, that light may we worship, we made by thy force perfect knowers of the path guarded by the lordship of the Puissant.

17. O Fire, those are perfect in their thought who, themselves illumined, have set thee within them, O illumined seer, thee, O godhead, divine in vision and strong in will.

¹ or, O lord of the Riches,

त इद् वेदिं सुभग त आहुतिं ते सोतुं चक्रिरे दिवि ।
त इद् वाजेभिर्जिग्युर्महद् धनं ये त्वे कामं न्येरिरे ॥१८॥

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः
भद्रा उत प्रशस्तयः ॥१९॥

भद्रं मनः कृणुष्व वृत्रतूर्ये येना समत्सु सासहः ।
अथ स्थिरा तनुहि भूरि शर्धतां वनेमा ते अभिष्टिभिः ॥२०॥

ईळे गिरा मनुहितं यं देवा ब्रूतमरतिं न्येरिरे ।
यजिष्ठं हव्यवाहनम् ॥२१॥

तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यग्नये ।
यः पिशते सूनृताभिः सुवीर्यमग्निर्धृतेभिराहुतः ॥२२॥

यवी धृतेभिराहुतो वाशीमग्निर्भरत उच्चाव च ।
असुर इव निणिजम् ॥२३॥

यो हव्यान्यैरयता मनुहितो देव आसा सुगन्धिना ।
विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥

यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
सहसः सूनवाहुत ॥२५॥

MANDALA EIGHT

18. They have made their altar and their offering, O happy Fire, and their libation of the wine in heaven, they have conquered by their plenitudes a mighty wealth who have cast into thee their desire.

19. O felicitous god, happy to us art thou fed with the offerings, happy thy giving, happy the pilgrim-sacrifice, happy our utterances.

20. Create for us a happy mind in the piercing of the Coverers by which thou mayst overcome in the battles; lay prostrate many firm positions of those who challenge us, may we conquer them by thy attacks.

21. I pray with the word the Fire set in man whom the god sent in as the messenger and traveller, the carrier of offerings, strong to sacrifice.

22. To the ever-young Fire shining with his sharp tusks of flame, thou singest delight, Fire who fed with the offerings of light forms by true words a great strength.

23. When he is fed with the offerings of light the Fire like one full of might, works his blade upwards and downwards and carves for himself a shape.

24. The godhead set in man who speeds the offerings in its fragrant mouth, perfect in the pilgrim-sacrifice illumines all desirable things, the divine and immortal priest of the call.

25. O Fire, fed with the offerings, O son of force, O friendly light, if thou wert the mortal and I the immortal,—

न त्वा रासीयाभिः शस्तये वसो न पापत्वाय सन्त्य ।
न मे स्तोतामतीवा न बुहितः स्यादग्ने न पापया ॥२६॥

पितुर्न पुत्रः सुभृतो दुरोण आ देवाँ एतु प्र णो हविः ॥२७॥

तवाहमग्न ऊतिभिर्नैदिष्ठाभिः सचेय जोषमा वसो ।
सवा देवस्य मर्त्यः ॥२८॥

तव ऋत्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
त्वामिवाहुः प्रमर्ति वसो ममाग्ने हर्षस्व दातवे ॥२९॥

प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाजभर्मभिः
यस्य त्वं सख्यमावरः ॥३०॥

तव द्रप्सो नीलवान् वाश ऋत्विग्य इन्धानः सिष्णवा वदे ।
त्वं महीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥

तमागन्म सोभरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
सम्राजं त्रासवस्यवम् ॥३२॥

MANDALA EIGHT

26. I would not give thee over to the Assailant or to sinfulness, O benignant, O shining one; he who lauded me would not be one without understanding or miserable nor one plagued by guilt, O Fire.

27. He is like a son well nourished in the house of his father; may our offerings reach the gods.

28. O Fire, O shining one, by thy closest guardings may I, the mortal, be ever companioned by the favour of the god.

29. By thy will may I conquer, O Fire, by thy gifts, by thy revealing utterances; for of thee they speak as the guiding Thought in me. O Fire, have joy for the giving.

30. By thy guardings in which is the strength of the heroes and the bringing of the plenitudes, he drives forward on his way with whom thou hast chosen friendship, O shining one.

31.....¹ the blue stream of thee with its cry is faithful to the law of its Truth, even as it is kindled it takes what is cast in it; thou art beloved of the great Dawns and thou shinest in the dwelling places of the night.

32. We the sons of Sobhari have come to the Fire with its thousandfold mass of flame, strong in its approach for protection, imperial, the Fire of the Terror of the Destroyer.²

Sipno not translated

² or, Fire of Trasadasyu.

यस्य ते अग्ने अन्ये अग्नय उपक्षितो वया इव ।
विपो न क्षुम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

यमादित्यासो अब्रुहः पारं नयथ मर्त्यम् ।
मघोनां विश्वेषां सुदानवः ॥३४॥

यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषां अनु ।
वयं ते वो वरुण मित्रार्यमन् तस्यामेवृतस्य रथ्यः ॥३५॥

अवान्मे पौरुकुत्स्यः पञ्चाशतं त्रसदस्युर्वधूनाम् ।
मंहिष्ठो अर्यः सत्पतिः ॥३६॥

उत मे प्रयियोर्वयियोः सुवास्त्वा अधि तुग्वनिं ।
तिसृणां सप्ततीनां श्यावः प्रणेता भुवद् वसुदियानां पतिः ॥३७॥

विश्वमना वैयश्वः

सूक्त २३

ईळिष्वा हि प्रतीष्यं यजस्व जातवेदसम् ।
चरिष्णुधूममगृभीतशोचिषम् ॥१॥

दामानं विश्वचर्षणेऽग्निं विश्वमनो गिरा ।
उत स्तुषे विष्णुर्धसो रथानाम् ॥२॥

MANDALA EIGHT

33. O Fire, other fires dwell dependent on thee as on a tree its branches; I annex to me the illuminations of men and their lights, increasing so thy warrior forces.

34. O sons of the boundless mother, you who betray not, great givers, the mortal whom out of all possessors of riches you lead to the other shore,—

35. For you, the kings, who have power over seeing men, choose one or another to have mastery in the human ways,—such may we be, O Varuna, O Mitra, O Aryaman, charioteers, indeed, of the Truth.

36. The Terror of the Destroyers, son of the master of wide vision, has given me the brides seven hundred, he is a bounteous giver, the noble, a lord of beings.

37. And so, for me at the ford of the wide-flowing and forward streaming river of the happy dwelling places,¹ came the bay horse, leader of the three seventies. May he become an opulent master of the things that are to be given.

VISHWAMANA VAIYASHWA

SUKTA 23

1. Pray the Fire as he fronts you, worship with sacrifice the knower of all things born, Fire with his driving smoke and his unseizable light,—

2. Fire who is like the string of speeding chariots to a competitor in the race; O all-seeing universal mind, laud him with the word.

¹ or, the river Suvastu,

येषामाबाध ऋग्मय इषः पृक्षश्च निग्रभे ।
उपविदा वह्निर्विन्दते वसु ॥३॥

उदस्य शोचिरस्थाद् दीदियुषो व्यजरम् ।
तपुर्जम्भस्य सुद्युतो गणश्रियः ॥४॥

उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिख्या भासा बृहता शुशुक्वनिः ॥५॥

अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् ।
यथा दूतो बभूथ हव्यवाहनः ॥६॥

अग्नि वः पूष्यं हुवे होतारं चर्षणीनाम् ।
तमया वाचा गूणे तमु वः स्तुषे ॥७॥

यज्ञेभिरद्भुतक्रतुं यं कृपा सूदयन्त इत् ।
मित्रं न जने सुधितमृतावनि ॥८॥

ऋतावानमृतायवो यज्ञस्य साधनं गिरा ।
उपो एनं जुजुषुर्नमसस्पदे ॥९॥

अच्छा नो अङ्गिरस्तमं यज्ञासो यन्तु संयतः ।
होता यो अस्ति विख्या यशस्तमः ॥१०॥

MANDALA EIGHT

3. Those on whom he presses, possessor of the word of illumination and seizes on their impulses and their satisfactions, by their approach to knowledge the Fire finds the Treasure.

4. Up stands his ageless light as he flames out with his burning tusks, in his beautiful splendour, in the glory of his companies.

5. Even so, stand up as they laud thee, O doer of the pilgrim-rite, shining out with thy divine light, with thy vast all-regarding lustre.

6. Go, O Fire, with perfect utterances of the word offering uninterruptedly the oblations, since thou hast become the messenger and the carrier of the offerings.

7. I call for you the ancient Fire, the priest of the call of seeing men; him with this word I declare, him for you I laud.

8. Fire whom with the sacrifices, with the light verily they speed like a friend firmly established in the man who possesses the Truth.

9. To Fire the possessor of the Truth, the accomplisher of the sacrifice, the seekers of the Truth have come with the word and cleave to him in the seat of the adoration.

10. Let our sacrifices go towards him united in their effort, to him most fiery-wise of the Angirases who is the priest of the call in men and most glorious.

HYMNS TO THE MYSTIC FIRE

अग्ने तव त्वे अजरेन्धानासो बृहद् भाः ।
अश्वा इव वृषणस्तविषीयवः ॥११॥

स त्वं न ऊर्जा पते रयि रास्त्व सुवीर्यम् ।
प्राव नस्तोके तनये समत्स्वा ॥१२॥

यद् वा उ विदपतिः शितः सुप्रीतो मनुषो विशि ।
विश्वेदग्निः प्रति रक्षांसि सेधति ॥१३॥

श्रुष्ट्यग्ने नवस्य मे स्तोमस्य वीर विदपते ।
नि मायिनस्तपुषा रक्षसो बह ॥१४॥

न तस्य मायया चन रिपुरीशीत मर्त्यः ।
यो अग्नये ददाश हव्यवातिभिः ॥१५॥

व्यश्वस्त्वा वसुविदमुक्षप्युरप्रीणादृषिः ।
महो राये तम् त्वा समिधीमहि ॥१६॥

उशना काव्यस्त्वा नि होतारमसावयत् ।
आर्याजि त्वा मनवे जातवेदसम् ॥१७॥

विश्वे हि त्वा सजोषसो देवासो ब्रूतमक्रत ।
श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥

इमं घा वीरो अमृतं ब्रूतं कृण्वीत मर्त्यः ।
पावकं कृष्णवर्तनि विहायसम् ॥१९॥

MANDALA EIGHT

11. O ageless Fire, those lights of thine kindling the Vast are like male and mighty horses;

12. So do thou, O Lord of Energies, give us the wealth, hero-might; protect us in our battles, in the Son of our begetting.

13. Since, indeed, the lord of the peoples, keen and glad in the house of man, wards off all demon-powers,—

14. O Fire, with thy hearing of my new laud, with thy burning flame, consume utterly the demon magicians, O hero, O lord of the peoples.

15. Not even by magic can the mortal foe master the man who offers worship to the Fire with his gifts of the oblation.

16.*

17. Thee Ushana of the inspired wisdom set within for men as the priest of the call, the doer of sacrifice, the knower of all things born.

18. For all the gods with one mind made thee the messenger; O godhead, thou becamest by inspired knowledge supreme and a lord of sacrifice.

19. Him immortal let the mortal hero make his envoy, the purifying Fire with his black path, vast in his wideness.

* Not translated

तं हुवेम यत्सुचः सुभासं शुक्रशोचिषम् ।
विशामग्निमजरं प्रत्नमीडघम् ॥२०॥

यो अस्मै हव्यदातिभिराहुति मर्तोऽविषत् ।
भूरि पोषं स घत्ते दीरवद् यशः ॥२१॥

प्रथमं जातवेदसमग्नि यज्ञेषु पूर्व्यम् ।
प्रति स्रुगेति नमसा हविष्मती ॥२२॥

आभिविधेमाग्नये ज्येष्ठाभिव्यंशवत् ।
मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥२३॥

नूनमर्चं विहायसे स्तोमेभिः स्थूरयूपवत् ।
ऋषे वैयंश्व दम्यायाग्नये ॥२४॥

अतिथिं मानुषाणां सूनुं वनस्पतीनाम् ।
विप्रा अग्निमवसे प्रत्नमीळते ॥२५॥

महो विद्वां अभि षतोऽभि हव्यानि मानुषा ।
अग्ने नि षत्सि नमसाधि बर्हिषि ॥२६॥

वंस्वा नो वार्या पुर वंस्व रायः पुरुस्पृहः ।
सुवीर्यस्य प्रजावतो यशस्वतः ॥२७॥

त्वं वरो सुषाम्णेऽग्ने जनाय चोदय ।
सदा वसो रार्ति यविष्ठ शश्वते ॥२८॥

MANDALA EIGHT

20. Him let us call putting forth the ladle, the luminous, the brilliant in light, one to be prayed by men, the ancient and unaging Fire.

21. For the mortal who performs sacrifice to him by his gifts of the offering he finds much increase and a glory of his hero-strengths.

22. To the Fire, the ancient, the first and supreme, the knower of all things born in the sacrifices with the obeisance comes the ladle full of the oblation.

23. May we offer sacrifice as did Vyashwa with these greatest and richest thinkings to Fire, the brilliant in light.

24. O Rishi, son of Vyashwa, now sing the word of illumination as did Sthurayupa, to the Fire, vast in his wideness, the dweller in the house.

25. The guest of men, the son of the Trees, the illumined seers praise for his protection, the ancient Fire.

26. Turned towards all the great beings, turned towards our human offerings, by our obeisance, O Fire, thou takest thy seat on the sacred grass.

27. Conquer for us many desirable things, take possession of the wealth that brings us our many longings and hero-energy and the offspring and the glory.

28.*

*

*

*

* Not translated

त्वं हि सुप्रतूरसि त्वं नो गोमतीरिषः ।
महो रायः सातिमग्ने अपा वृधि ॥२९॥

अग्ने त्वं यशा अस्या मित्रावरुणा बह ।
ऋतावाना सम्राजा पूतवक्षसा ॥३०॥

इयावाश्च आत्रेयः

सूक्त ३८

यज्ञस्य हि स्थ ऋत्विजा सस्नी वाजेषु कर्मसु । इन्द्राग्नी तस्य बोधतम् ॥१॥

तोशासा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥

इवं वां मविरं मध्वधुमन्नप्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥

जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती । इन्द्राग्नी आ गतं नरा ॥४॥

इमा जुषेथां सवना येभिर्हव्यान्ग्रह्युः । इन्द्राग्नी आ गतं नरा ॥५॥

MANDALA EIGHT

29. Thou art he who breaks through,¹ thou openest to us the luminous impulsions; open to us the conquest of the great Riches, O Fire.

30. O Fire, thou art the glorious one; bring to us Varuna and Mitra, the all-rulers who possess the Truth and have the purified judgment.

SHYAVASHWA ATREYA

SUKTA 38

1. You (two) are the ritual-priests of the sacrifice, conquerors in our plenitudes and our works; to this awake, O Indra, O Fire.

2. O smiters who journey in the chariot, slayers of the coverer, ever unconquered—to this awake, O Indra, O Fire.

3. Men have pressed out for you by the stones this rapturous honey-wine—to this awake, O Indra, O Fire.

4. Take pleasure in the sacrifice, for the sacrifice come to the Soma wine pressed out, gods to whom rises the common laud, O Indra, O Fire.

5. May you take pleasure in these Soma-pressings by them who have the offering,—O gods come to us, O Indra, O Fire.

¹ or, he who overcomes,

इमां गायत्रवर्तनिं जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

प्रातर्याविभिरा गतं देवेभिर्जेन्यावसू । इन्द्राग्नी सोमपीतये ॥७॥

श्यावाश्वस्य सुन्वतोऽत्रीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

एवा वामह्व ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥

आहं सरस्वतीवतोरिन्द्राग्न्योरबो वृणे । याभ्यां गायत्रमुच्यते ॥१०॥

नाभाकः काण्वः

सूक्त ३९

अग्निमस्तोष्यृग्मियमग्निमीळा यजध्यै ।

अग्निर्देवां अनक्तु न उभे हि विदये कविरन्तश्चरति वृत्यं नभस्तामन्यके
समे ॥१॥

MANDALA EIGHT

6. May you take pleasure in this laud of mine, this path of song, O gods, come to us, O Indra, O Fire.

7. Come for the drink of the Soma wine with the gods who arrive at dawn, you who have the victor-riches,¹ O Indra, O Fire.

8. Hear the call of the Atris, of Shyavashwa² pressing the wine, come for the drinking of the Soma, O Indra, O Fire.

9. Thus have I called you for protection as the wise have ever called you, for the drinking of the Soma (wine), O Indra, O Fire.

10. I choose the protection of Indra and the Fire with Saraswati at their side, for whom the sacred song breaks into light.³

NABHAKA KANWA

SUKTA 39

1. To Fire I give laud, the possessor of the illumined word, to worship the Fire with the speech of revelation; let the Fire reveal the gods to us, for he is the seer who goes on his embassy between the two worlds in the knowledge,—let all that are hostile be rent asunder.

¹ or, you who have the riches which are for the victor, or the true riches,

² He who has the bay-horse

³ or, is chanted.

न्यग्ने नव्यसा वचस्तनूषु शंसमेषाम् ।

न्यरातीरराव्णां विश्वा अर्यो अरातीरितो युच्छन्त्वामुरो नभन्तामन्यके समे ॥२॥

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आसनि ।

स देवेषु प्र चिकिद्धि त्वं ह्यसि पूर्यः शिवो ब्रूतो विवस्वतो नभन्तामन्यके समे ॥३॥

तत्तदग्निर्वयो दधे यथायथा कृपण्यति ।

ऊर्जाहुतिर्वसूनां शं च योश्च मयो दधे विश्वस्यं देवहूत्यं नभन्तामन्यके समे ॥४॥

स चिकेत सहीयसाऽग्निश्चित्रेण कर्मणा ।

स होता शश्वतीनां दक्षिणाभिरभीष्टुत इनोति च प्रतीव्यं नभन्तामन्यके समे ॥५॥

अग्निर्जाता देवानामग्निर्वेद मर्तानामपीच्यम् ।

अग्निः स ब्रविणोदा अग्निर्द्वारा व्यूर्णुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥

MANDALA EIGHT

2. O Fire, destroy with a new word the expression of these within in the bodies, destroy within us the beings hostile to those who give thee, let all the enemy forces, the hostile spirits depart from here who would do hurt to us,—let all that are hostile be rent asunder.

3. O Fire, to thee I offer my thoughts as if an offering of light¹ cast into thy mouth; so do thou awake to knowledge in the gods, for thou art the ancient and benign messenger of the Sun,—let all that are alien be rent asunder.

4. He founds growth upon growth of the being even as one² desires; offered the oblation of offered energy for every call to the gods he founds both the peace and the movement of the Shining Ones, he founds the bliss,—let all that are alien be rent asunder.

5. He awakes to knowledge by his forceful and many-sided works; he is the priest of the call of many powers surrounded by lights of discernment and he takes possession of all that faces him,—let all that are alien be rent asunder.

6. The Fire knows the births of the gods and the secret thing of mortals; this is the Fire that gives the treasures, the Fire when there is cast into him as offering that is new uncovers the hidden doors,—let all that are alien be rent asunder.

¹ *ghṛtam*, clarified butter or light

² or, he

अग्निदेवेषु संवसुः स विक्षु यज्ञियास्वा ।

स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥

यो अग्निः सप्तमानुषः श्रितो विश्वेषु सिन्धुषु ।

तमागन्म त्रिपस्त्यं मन्धातुर्वस्युहन्तममग्निं यज्ञेषु पूष्यं नभन्तामन्यके समे ॥८॥

अग्निस्त्रीणि त्रिधातून्या क्षेति विदथा कविः ।

स श्रीरेकावशां इह यक्षच्च पिप्रयच्च नो विप्रो ब्रूतः परिष्कृतो नभन्तामन्यके
समे ॥९॥

त्वं नो अग्न आयुषु त्वं देवेषु पूष्यं वस्व एक इरज्यसि ।

त्वामापः परित्ततः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

सूक्त ४०

इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम् ।

येन बृळ्हा समत्स्वा वीळु चित् सहिषीमह्यग्निर्वनेव वात इन्नभन्तामन्यके

समे ॥१॥

MANDALA EIGHT

7. Fire is the companion dwelling in the gods, dwelling in the beings who are masters of sacrifice; he increases by his rapture many seer-wisdoms, even as all that is large, he is a god in the gods and a lord of sacrifice, let all that are alien be rent asunder.

8. Fire is the sevenfold human, he is lodged in all the rivers; to him we have come, the dweller in the triple abode, the Fire of the thinker, slayer of the Destroyers, ancient and supreme in the sacrifices,—let all that are alien be rent asunder.

9. Fire is the seer who takes up his dwelling in his three abodes of knowledge of three kinds; may he sacrifice to the Three and Thirty and satisfy us, perfected, the illumined thinker and messenger,—let all that are alien be rent asunder.

10. O ancient and supreme Fire, thou art in us who are mortals, thou in the gods, one and sole thou rulest over the Treasures; around thee the wide-flowing waters go each with its own bridge,—let all that are alien be rent asunder.

SUKTA 40

1. O Indra, O Fire, forceful you give to us the treasure by which we shall overcome in our battles even all that is firm and strong, as Fire the trees in a wind,—let all that are alien be rent asunder.

नहि वां वयमामहेऽथेन्द्रमिद् यजामहे शविष्ठं नृणां नरम् ।
स नः कदा चिदवता गमदा धाजसातये गमदा मेधसातये नभन्तामन्यके समे ॥२॥

ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छधमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्यके समे ॥३॥

अभ्यर्चं नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगदियं द्यौः पृथ्वी मह्य पस्थे बिभृतो वसु नभन्तामन्यके समे ॥४॥

प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यत ।
या सप्तबुध्नमर्णवं जिह्वारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्यके समे ॥५॥

अपि वृश्च पुराणवद् व्रततेरिव गुष्पितमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

MANDALA EIGHT

2. May we not shut you away from us, then may we truly worship Indra with sacrifice, the god most potent of the gods; may he sometime come to us with the war-horse, may he come to us for the winning of the plenitudes, for the winning of the purity,¹—let all that are alien be rent asunder.

3. For they, Indra and Fire, dwell in the midst of mellays; gods, seers, questioned, they by their seerhood gain for one who seeks their friendship the knowledge won by the thought,—let all that are alien be rent asunder.

4. To Indra and the Fire sing the illumined chant even as Nabhaka, doing them homage with sacrifice and speech, whose is all this world and this heaven and great earth bear for them in their lap the treasures,—let all that are alien be rent asunder.

5. Even as Nabhaka direct towards Indra and Fire the Words who uncovered the sea of the seven foundations with its dim² doors,—even Indra ruling all by his might,—let all that are alien be rent asunder.

6. Even as of old cleave like clustering mass of a creeper, crush the might of the demon; that wealth amassed by him may we by Indra share,—let all that are alien be rent asunder.

¹ or, for the getting of sacrifices

² or, oblique

यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुज्यतो नभन्तामन्यके समे ॥७॥

या नु इवेताववो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान् त्सीं बन्धादमुञ्चतां नभन्तामन्यके
समे ॥८॥

पूर्वोष्ट इन्द्रोपमातयः पूर्वोक्त प्रशस्तयः सूनो हिन्यस्य हरिवः ।
वस्वो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥

तं शिशीता सुवृक्षितभिस्त्वेधं सत्वानमृत्विग्यम् ।
उतो न चिद् य ओजसा शुष्णस्याण्डानि भेदति जेषत् स्वर्वतीरपो नभन्तामन्यके
समे ॥१०॥

तं शिशीता स्वध्वरं सत्यं सत्वानमृत्विग्यम् ।
उतो नु चिद् य ओहत आण्डा शुष्णस्य भेदत्यजैः स्वर्वतीरपो नभन्तामन्यके
समे ॥११॥

एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातुवदङ्गिरस्वदवाचि ।
त्रिधातुना शर्मणा पातमस्मान् वयं स्याम पतयो रयीणाम् ॥१२॥

7. When, O Indra, O Fire, these who are here call you with speech and act, may we overcome by our men those who battle against us, may we conquer those who would conquer us,—let all that are alien be rent asunder.

8. White gods are they who from below ascend to the heavens by their lights; according to the law of the working of Indra and Fire, flowing move the Rivers whom they loosed from bondage to every side,—let all that are alien be rent asunder.

9. O Indra, O thou of the bright horses, O begetter of the shining hero, the shooter who strikes into his mark, many are thy measuring of things, many thy expressions of the truth which accomplish¹ our thoughts,—let all that are alien be rent asunder.

10. Intensify him by your purifications, the brilliant warrior with the illumined word, even him who with might breaks the serpent-eggs of Shushna, may he conquer the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

11. Intensify him who is perfect in the rite of the path, the true warrior who follows the law of the Truth; it is he who observes, who breaks the serpent-eggs of Shushna, conquers the waters that bear the light of the Sun-world,—let all that are alien be rent asunder.

12. So has the new word been spoken to Indra and to Fire, even as by my father, by Mandhata, by the Angiras; protect us with triple peace, may we be masters of the riches.

¹ or, bring to perfection

विरूप आङ्गिरसः

सूक्त ४३

इमे विप्रस्य वेधसोऽग्नेरस्तृतयज्वनः । गिरः स्तोमास ईरते ॥१॥

अस्मै ते प्रतिहर्यते जातवेदो विचर्वणे । अग्ने जनामि सुष्टुतिम् ॥२॥

आरोका इव घेदह तिग्मा अग्ने तव त्विषः । द्भिर्वनानि बप्सति ॥३॥

हरयो धूमकेतवो वातजूता उप छवि । यतन्ते वृथगग्नयः ॥४॥

एते त्वे वृथगग्नय इद्धासः समवृक्षत । उषसामिव केतवः ॥५॥

कृष्णा रजांसि पत्सुतः प्रयाणे जातवेदसः । अग्निर्यद् रोषति क्षमि ॥६॥

घांसि कृष्णान ओषधीर्बप्सवग्निर्न वायति । पुनर्यन् तरुणीरपि ॥७॥

जिह्वाभिरह नक्षमर्वाचषा जञ्जणाभवन् । अग्निर्वनेषु रोषते ॥८॥

MANDALA EIGHT

VIRUPA ANGIRASA

SUKTA 43

1. Him pray our words, even these lauds of Fire, the illumined seer, the creator, invincible in his sacrifice.

2. Such art thou for whom I bring to birth perfect laud and glad is thy response, O seeing Fire, O knower of all things born!

3. Oh, like jets of light thy keen energies of flame devour with their teeth the woods.

4. Bright, with smoke for their flag against heaven, urged by the winds, labour separate thy fires.

5. These are those separate fires of thine that kindled are seen like rays of the Dawns.

6. Black is the dust under his feet in the march of the knower of all things born when Fire sprouts upon the earth.

7. Making his foundation, consuming the herbs Fire wearies not but goes even to the young shoots.

8. Oh, laying all low with his tongues of flame, flashing out with his ray Fire shines in the woodlands.

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः ॥९॥

उदग्ने तव तद् घृतादर्ची रोचत आहुतम् । निसानं जुह्वो मुखे ॥१०॥

उक्षाम्नाय वशाम्नाय सोमपृष्ठाय वेधसे । स्तोमैर्विधेमाग्नये ॥११॥

उत त्वा नमसा वयं होतर्वरेण्यक्रतो । अग्ने समिद्धिरीमहे ॥१२॥

उत त्वा भृगुवच्छुचे मनुष्वदग्न आहुत । अङ्गिरस्वद्ववामहे ॥१३॥

त्वं ह्यग्ने अग्निना विप्रो विप्रेण सन् त्सता । सखा सख्या समिध्यसे ॥१४॥

स त्वं विप्राय दाशुषे रयिं देहि सहस्रिणम् । अग्ने वीरवतीमिषम् ॥१५॥

अग्ने भ्रातः सहस्रकृत रोहिदश्च शुचिन्नत । इमं स्तोमं जुषस्व मे ॥१६॥

उत त्वाग्ने मम स्तुतो वाश्नाय प्रतिहर्यते । गोष्ठं गाव इवाशत ॥१७॥

MANDALA EIGHT

9. In the waters, O Fire, is thy seat¹, thou besiegest the plants; thou becomest a child in the womb and art born again.

10. O Fire, that ray of thine fed with the oblation rises up shining from the offering of light², licking the mouth of the ladle.

11. May we ordain sacrifice with the lauds to Fire, the ordainer of things, Fire who makes the ox and the cow his food and he bears on his back the Soma wine.

12. O Fire, we come to thee with prostration and with the fuel, O priest of the call, O supreme will!

13. O pure Flame, fed with offerings we call thee as did Bhrigu, as did Manu, as did Angiras.

14. For thou art kindled, O Fire, by the fire, thou who art the illumined seer art kindled by one who is illumined, as a comrade thou art kindled by thy comrade.

15. So do thou to the illumined who gives to thee give the thousandfold wealth and the hero-force.

16. O Fire, my brother, created by my force, drawn by thy red horses, pure in the law of thy workings, take pleasure in this laud of mine.

17. My lauds reach thee, O Fire, as to the calf lowing in glad response the cows reach their stall.

¹ or, goal,

² or, clarified butter,

तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥१८॥

अग्निं घीभिर्मनीषिणो मेधिरासो विपश्चितः । अप्ससद्याय हिन्विरे ॥१९॥

तं त्वामज्मेषु वाजिनं तन्वाना अग्ने अध्वरम् । वर्द्धि होतारमीळते ॥२०॥

पुरत्रा हि सवृद्धसि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥२१॥

तमीळिष्व य आहुतोऽग्निर्विभ्राजते घृतैः । इमं नः शृण्वद्वचम् ॥२२॥

तं त्वा वयं हवामहे शृण्वन्तं जातवेदसम् । अग्ने घ्नन्तमप द्विषः ॥२३॥

विशां राजानमद्भुतमध्यक्षं धर्मणामिमम् । अग्निमीळे स उ श्रवत् ॥२४॥

अग्निं विश्वायुवेपसं मयं न वाजिनं हितम् । सप्ति न वाजयामसि ॥२५॥

घ्नन् मुष्माप्यप द्विषो बहन् रक्षांसि विश्वहा । अग्ने तिग्मेन दीविहि ॥२६॥

MANDALA EIGHT

18. For thee, O most luminous Angiras, all those worlds of happy dwelling, each in its separate power, labour for thy desire, O Flame.

19. In thinkers the wise, the illumined seers urged by their thoughts the Fire to dwell in their house.

20. So thee as the horse in its gallopings performing the pilgrim-sacrifice, O Fire, they desire as the carrier of the offering and the priest of the call.

21. Thou art the lord who looks with equal eyes on all the peoples in many lands; we call to thee in our battles.

22. Pray the Fire who fed with the pouring of the clarities blazed wide; may he hear this our call.

23. Such art thou whom we call, Fire, the knower of all things born who hears our cry and smites away from us the foe.

24. I pray this Fire, the marvellous king of the peoples who presides over the laws of their action, may he hear.

25. Fire who illumines the universal life like a male horse urged to its gallop, we speed like a racer to the goal.

26. Smiting away the foes and things that hurt, burning the Rakshasas, on every side, O Fire, shine out with thy keen flame.

यं त्वा जनास इन्धते मनुष्वदङ्गिरस्तम । अग्ने स बोधि मे वचः ॥२७॥

यदग्ने दिविजा अस्यप्सुजा वा सहस्कृत । तं त्वा गीर्भिर्हवामहे ॥२८॥

तुभ्यं घेत् ते जना इमे विश्वाः सुक्षितयः पृथक् । धांसि हिवन्त्यत्तवे ॥२९॥

ते घेदग्ने स्वाध्योऽहा विश्वा नृचक्षसः । तरन्तः स्याम दुर्गहा ॥३०॥

अग्नि मन्द्रं पुरुप्रियं शीरं पावकशोचिषम् । हृद्भिर्मन्त्रेभिरीमहे ॥३१॥

स त्वमग्ने विभावसुः सृजन् त्सूर्यो न रश्मिभिः । शर्धन् तमांसि जिघ्नसे ॥३२॥

तत् ते सहस्व ईमहे दात्रं यन्नोपदस्यति । त्वदग्ने वार्यं वसु ॥३३॥

MANDALA EIGHT

27. Thou whom men kindle as the human thinker¹, O most luminous Angiras, O Fire, become aware of my word.

28. Because, O Fire, created by our force thou art the flame born in heaven, or the flame born in the waters, as such we call thee with our words.

29. To thee, verily, these beings born and these worlds of a happy dwelling each separately in its place, lay a foundation where thou canst devour thy food.²

30. O Fire, may we be those who have the right thought and the divine vision, and through all the days, pass safe beyond the danger.

31. We seek with rapturous hearts Fire, the rapturous, in whom are many things that are dear to us,—Fire with his intense and purifying light.

32. O Fire, shining with thy light, loosing forth thy lustre like the sun with its rays, thou puttest forth thy force and slayest the darknesses.

33. We seek from thee, O forceful Fire, that gift of thine,—the desirable wealth which never fails.

¹ or, like Manu,

² or, cast nourishment for thy eating.

सूक्त ४४

समिधाग्निं दुषस्यत घृतैर्बोधयतातिथिम् । आस्मिन् हव्या जुहोतन ॥१॥

अग्ने स्तोमं जुषस्व मे वर्धस्वानेन मन्मना । प्रति सूक्तानि हर्य नः ॥२॥

अग्निं कृतं पुरो बधे हव्यवाहमुप ब्रुवे । देवां आ सावयादिह ॥३॥

उत् ते बृहन्तो अर्चयः समिधानस्य दीदिवः । अग्ने शुक्रास ईरते ॥४॥

उप त्वा जुह्वो मम घृताचीर्यन्तु हर्यत । अग्ने हव्या जुषस्व नः ॥५॥

मन्द्रं होतारमृत्विजं चित्रभानुं विभावसुम् । अग्निमीळे स उ भवत् ॥६॥

प्रत्नं होतारमीडधं जुष्टमग्निं कविक्रतुम् । अध्वराणामभिध्रियम् ॥७॥

जुषाणो अङ्गिरस्तमेमा हव्यान्यानुषक् । अग्ने यज्ञं नय ऋतुया ॥८॥

MANDALA EIGHT

SUKTA 44

1. Set to his action by the fuel, awaken the guest by the offerings of the clarities; cast in him the offerings.

2. O Fire, take pleasure in my laud, grow by this thought; let thy joy respond to our utterances.

3. I set in front Fire, the messenger, and speak to the carrier of the offerings; may he bring to their session here the gods.

4. O luminous Fire, vast and bright thy rays upwards ascend as thou art kindled high.

5. O joyful Flame, to thee may my ladles go bright with the clarities; O Fire, take pleasure in our offerings.

6. I pray the Fire, the rapturous priest of the call, the sacrificant, shining with his light rich in his lustres, may he hear.

7. The ancient priest of the call, desirable and accepted, Fire the seer-will, joiner of the pilgrim-rites.

8. O most luminous Angiras, taking pleasure in these offerings lead the sacrifice uninterruptedly in the way of the Truth¹, O Fire.

¹ or, according to the rule of the rites,

समिधान उ सन्त्य शुक्रशोच इहा वह । चिकित्वान् वैव्यं जनम् ॥९॥

विप्रं होतारमब्रुहं धूमकेतुं विभावसुम् । यज्ञानां केतुमीमहे ॥१०॥

अग्ने नि पाहि नस्त्वं प्रति षम देव रीषतः । भिन्धि द्वेषः सहस्कृत ॥११॥

अग्निः प्रत्नेन मन्मना शुम्भानस्तन्वं स्वाम् । कविर्विप्रेण वावृधे ॥१२॥

ऊर्जो नपातमा हृवेऽग्निं पावकशोचिषम् । अस्मिन् यज्ञे स्वध्वरे ॥१३॥

स नो मित्रमहस्त्वमग्ने शुक्रेण शोचिषा । देवैरा सत्सि बर्हिषि ॥१४॥

यो अग्निं तन्वो दमे देवं मर्तः सपर्यति । तस्मा इद् दीदयद् वसु ॥१५॥

अग्निर्मूर्धा दिवः ककुत् पतिः पृथिव्या अयम् । अपां रेतांसि जिन्वति ॥१६॥

उबग्ने शुचयस्तव शुक्रा भ्राजन्त ईरते । तव ज्योतींष्यर्चयः ॥१७॥

ईशिषे वार्यस्य हि दात्रस्याग्ने स्वर्पतिः । स्तोता स्यां तव शर्मणि ॥१८॥

MANDALA EIGHT

9. High-kindled, O Right and True, O brilliant light, awakened to knowledge bring here the divine people.

10. The illumined seer and priest of the call, free from harms, shining with light, carrying his banner of smoke, him we seek, the ray of intuition of the sacrifices.

11. O Fire, made by our force, protect us against the doers of harm, pierce the hostile power.

12. Fire by the ancient thought making beautiful his own body, a seer, grows by each illumined sage.

13. I call to me the Child of Energy, Fire of the purifying light in this sacrifice which is perfect rite of the path.

14. So do thou, O Fire, O friendly light, with thy brilliant flame sit with the gods on the sacred grass.

15. The mortal who serves the divine Fire in the house of the body, to him he gives the Riches.

16. Fire is the head and peak of heaven and lord of earth and he sets moving the waters.

17. O Fire, upward dart blazing thy pure and brilliant tongues; make to shine out thy lights.

18. Thou art the lord of the Sun-world, O Fire, and hast power for the gifts desirable; may I who laud thee abide in thy peace.

त्वामग्ने मनीषिणस्त्वां हिन्वन्ति चित्तिभिः । त्वां वर्धन्तु नो गिरः ॥१९॥

अदब्धस्य स्वधावतो वृतस्य रेभतः सदा । अग्नेः सख्यं वृणीमहे ॥२०॥

अग्निः शुचिन्नततमः शुचिर्विप्रः शुचिः कविः । शुची रोचत आहुतः ॥२१॥

उत त्वा धीतयो मम गिरो वर्धन्तु विश्वहा । अग्ने सख्यस्य बोधि नः ॥२२॥

यदग्ने स्यामहं त्वं त्वं वा घा स्या अहम् । स्युष्टे सत्या इहाशिवः ॥२३॥

वसुर्वसुपतिर्हि कमस्यग्ने विभावसुः । स्याम ते सुमतावपि ॥२४॥

अग्ने धृतव्रताय ते समुद्रायेव सिन्धवः । गिरो वाधास ईरते ॥२५॥

युवानं विश्पतिं कविं विश्वावं पुरुषेपसम् । अग्निं शुम्भामि मन्मभिः ॥२६॥

MANDALA EIGHT

19. Thee, O Fire, the thinkers urge on thy road, thee by their perceivings of knowledge; may our words increase thee.

20. We choose the comradeship of the Fire inviolate in the law of his nature, the ever-chanting messenger.

21. Most pure in his workings is the Fire, he is the pure illumined sage, the pure seer of Truth; pure he shines out fed by our offerings.

22. So thee may my thinkings and my words increase always; O Fire, awake to the comradeship between us.

23. O Fire, if I wert thou and thou wert I, then would thy longings here become true.

24. O Fire, thou art the shining one, shining with thy lustres lord of the shining riches; may we abide in thy right thinking¹.

25. O Fire, to thee holding firmly the law of thy workings, move my words like lowing cattle, as rivers move towards the sea.

26. Fire the youth, the lord of the peoples, the seer, the all-consuming, Fire of the many illuminations I glorify with my thoughts.

¹ or, thy grace.

यज्ञानां रथ्ये वयं तिग्मजम्भाय बीळवे । स्तोमैरिषेमाग्नये ॥२७॥

अयमग्ने त्वे अपि जरिता भूतु सन्त्य । तस्मै पावक मृळ्य ॥२८॥

धीरो ह्यस्यन्नसद् विप्रो न जागृविः सदा । अग्ने बीदयसि ह्यवि ॥२९॥

पुराग्ने दुरितेभ्यः पुरा मृध्रेभ्यः कवे । प्र ण आयुर्वसो तिर ॥३०॥

भर्गः प्रागाथः

सूक्त ६०

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।
आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिःरासवे ॥१॥

अच्छा हि त्वा सहसः सूनो अङ्गिरः स्त्रुचश्चरन्त्यध्वरे ।
ऊर्जो नपातं घृतकेशमीमहेऽग्नि यज्ञेषु पूर्व्यम् ॥२॥

MANDALA EIGHT

27. May we strive towards the Fire by our lauds, the charioteer of the sacrifices, Fire with his solid strength, his sharp tusks of flame.

28. May this thy worshipper, O Fire, abide in thee; on him have grace, O Right and True, O purifying Flame.

29. For thou art the wise thinker seated in the house, like an illumined sage ever awake; O Fire, thou shinest out in heaven.

30. Before the stumblings come, O Fire, before the spoilers arrive, O seer, carry forward our life, O Shining One.

BHARGA PRAGATHA

SUKTA 60

1. Come, O Fire, with thy fires, we choose thee as the priest of the call, may the ladles extended, full of the offering anoint thee, strongest for sacrifice when thou sittest on the sacrificial seat.

2. For, towards thee, O Son of force, O Angiras, the ladles move in the rite of the path; we seek the child of Energy with his hair of light, the supreme fire in the sacrifices.

अग्ने कविर्वेधा असि होता पावक यक्ष्यः ।
मन्द्रो यजिष्ठो अध्वरेण्वीडधो विप्रेभिः शुक्र मन्मभिः ॥३॥

अद्रोघमा बहोशतो यविष्ठय देवाँ अजल वीतये ।
अभि प्रयांसि सुधिता वसो गहि मन्दस्व धीतिभिर्हितः ॥४॥

त्वमित् सप्रथा अस्यग्ने त्रातर्हृतस्कविः ।
त्वां विप्रासः समिधान दीदिव आ विवासन्ति वेधसः ॥५॥

शोचा शोचिष्ठ दीदिवि विशे मयो रास्व स्तोत्रे महां असि ।
देवानां शर्मन् मम सन्तु सूरयः शत्रूषाहः स्वग्नयः ॥६॥

यथा चिद् वृद्धमतसमग्ने संजूर्वसि क्षमि ।
एवा दह मित्रमहो यो अस्मध्रुग् दुर्मन्मा कदच वेनति ॥७॥

मा नो मर्ताय रिपवे रक्षस्विने माघशंसाय रीरधः ।
अल्लेधद्विस्तरणिभिर्यविष्ठय शिवेभिः पाहि पायुभिः ॥८॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरुजां पते पाहि चतसृभिर्वसो ॥९॥

MANDALA EIGHT

3. O Fire, thou art the seer and the ordainer, the priest of the call, the purifier to whom must be given sacrifice, rapturous, strong for sacrifice, one to be prayed in the pilgrim-rites with illumined thoughts, O brilliant Flame!

4. Bring to me who betray not, O youngest, O unceasing Flame, the gods that desire for the advent; come to our well-founded pleasant things, O shining One, rejoice established by our thinkings.

5. O Fire, O deliverer, thou art very wide, the true, the seer, thou who shinest out, O high-kindled Fire, thee the sages, the ordainers illumine.

6. Flame out, O most luminous Flame, shine out for man, give to him who lauds thee the bliss, for thou art great; may my luminous seers abide in the peace of the gods, high in fire may they overcome the foe.

7. As, O Fire, thou consumest old dry wood on the earth so burn, O friendly Light, whosoever comes with evil-mind, our hurter.

8. Deliver us not to the mortal foe, to the demoniac, to him who gives expression to evil; guard us with thy unfailing and benignant, guardian and rescuer fires, O ever-youthful Flame!

9. Guard, O Fire, with the single word, guard with the second, guard with the words that are three, O master of Energies; O shining One, guard with the fourth.

पाहि विश्वस्माद्रक्षसो अरावणः प्र स्म वाजेषु नोऽव ।
त्वामिद्धि नेदिष्ठं देवतातय आपि नक्षामहे वृषे ॥१०॥

आ नो अग्ने वयोवृधं रयि पावक शंस्यम् ।
रास्वा च न उपमाते पुरुस्पृहं सुनीती स्वयशस्तरम् ॥११॥

येन वंसाम पृतनासु शर्धतस्तरन्तो अयं आदिशः ।
स त्वं नो वर्ध प्रयसा शचीवसो जिन्वा धियो वसुविन्दः ॥१२॥

शिशानो वृषभो यथाग्निः शृङ्गे बविष्वत् ।
तिग्मा अस्य हनवो न प्रतिवृषे सुजम्भः सहसो यदुः ॥१३॥

नहि ते अग्ने वृषभ प्रतिवृषे जम्भासो यद्वितिष्ठसे ।
स त्वं नो होतः सुहृतं हविष्कृधि वंस्वा नो वार्या पुर ॥१४॥

शेषे वनेषु मात्रोः सं त्वा मर्तसि इन्धते ।
अतन्द्रो हव्या बहसि हविष्कृत आदिद् देवेषु राजसि ॥१५॥

सप्त होतारस्तमिदीळते त्वाग्ने सुत्यजमह्वयम् ।
भिनत्स्यद्भि तपसा बि शोचिषा प्राग्ने तिष्ठ जनां अति ॥१६॥

MANDALA EIGHT

10. Guard us from every hostile demon, protect us in the plenitudes; for we come to thee as the closest of the gods and our ally for our increase.

11. O purifying Fire, bring to us and give a wealth that increases our growth, the wealth that has to be expressed in us, O measurer of our formations, by thy right leading a wealth full of many longed-for things and very great in its self-glory,—

12. By which we may conquer those who challenge us in our battles, breaking through the designs of the foe; so do thou increase us with thy delight, O luminous in might, speed on their way the thoughts that find the treasure.

13. Fire is like a bull that sharpens its horns and tosses its head, his flaming jaws are too bright and keen to gaze at; strong-tusked is the Son of force.

14. O Fire, O Bull, thy tusks of flame cannot be challenged by the gaze when thou rangest abroad; so do thou, O priest of the call, make that our offering is well cast, conquer for us many desirable things.

15. In the forest thou sleepest in the two mothers, mortals kindle thee into a blaze; then sleepless thou carriest the offerings of the giver of the oblation and now thou shinest in the gods.

16. Thee pray the seven priests of the call, thee the unhesitant, shooting well thy shafts; thou breakest asunder the hill with thy heat and thy light: O Fire, go forth beyond men.

अग्निमग्निं वो अघ्निं हुवेम वृक्षतर्हिषः ।
अग्निं हितप्रयसः शश्वतीष्वाऽऽहोतारं चर्वणीनाम् ॥१७॥

केतेन शर्मन् त्सचते सुषामण्यग्ने तुभ्यं चिकित्वना ।
इषण्यया नः पुरुरूपमा भर वाजं नेदिष्ठमूतये ॥१८॥

अग्ने जरितर्दिपतिस्तेपानो देव रक्षसः ।
अप्रोषिवान् गृहपतिर्महां असि दिवस्यायुर्बुरोणयुः ॥१९॥

मा नो रक्ष आ वेशीदाघृणीवसो मा यातुर्यातुमावताम् ।
परोगव्यूत्यनिरामय क्षुधमग्ने सेध रक्षस्विनः ॥२०॥

सुदीति-पुरुमीळहावाङ्गिरसौ, तयोर्वान्यतरः

सूक्त ७१

त्वं नो अग्ने महोभिः पाहि विश्वस्या अरातेः । उत द्विषो मर्त्यस्य ॥१॥

नहि मन्युः पौरुषेय ईशो हि वः प्रियजात । त्वमिदसि क्षपावान् ॥२॥

MANDALA EIGHT

17. The Fire, the fire, let us call for you having placed the sacred grass and placed the gifts of our pleasure, on day after day, Fire of the unseizable ray, priest of the call of seeing men.

18. O Fire, to thee constant in the peace of a deep calm I come with the intuition that awakes to knowledge; by our impulsion bring to us for our protection wealth of many forms that is most close.

19. O Fire, O god, for thy adorer thou art the lord of creatures, thou art the master of his house who departs not from him, afflicting the demons; great art thou, the guardian of heaven who comes to his gated home.

20. O blazing light, let not the demon enter into us; let not the witchcraft of the goblin sorcerers take possession; O Fire, push calamity and hunger far beyond the pastures of our herds, ward the demon-possessed away from us.

PURUMILHA AND OTHERS

SUKTA 71

1. O Fire, guard us by thy lights¹ from every hostile force and from mortal foe.

2. O beloved in thy birth, mortal wrath has no power over you: thou art master of the nights.

¹ or, by thy greatnesses

स नो विश्वेभिर्देवेभिरुज्जो नपाद् भद्रशोचे । रयिं देहि विश्ववारम् ॥३॥

न तमग्ने अरातयो मर्तं युवन्त रायः । यं त्रायसे दाशवांसम् ॥४॥

यं त्वं विप्र मेघसातावग्ने हिनोषि घनाय । स तवोती गोषु गन्ता ॥५॥

त्वं रयिं पुरुवीरमग्ने दाशुषे मर्ताय । प्र णो नय वस्यो अच्छ ॥६॥

उरुष्या णो मा परा दा अघायते जातवेदः । दुराध्ये मर्ताय ॥७॥

अग्ने माकिष्टे देवस्य रातिमदेवो युयोत । त्वमीशिषे वसूनाम् ॥८॥

स नो वस्व उप मास्यूजो नपान्माहिनस्य । सखे वसो जरितुभ्यः ॥९॥

अच्छा नः शीरशोचिषं गिरो यन्तु दर्शतम् ।

अच्छा यज्ञासो नमसा पुरुवसुं पुरुप्रशस्तमृतये ॥१०॥

अग्निं सूनुं सहसो जातवेदसं दानाय वार्याणाम् ।

द्विता यो भूवमृतो मर्त्येष्व्वा होता मन्द्रतमो विशि ॥११॥

MANDALA EIGHT

3. So do thou with all the gods, O child of Energy, O happy light, give us the wealth in which are all boons.

4. The hostile forces, O Fire, cannot divorce from the Riches the mortal giver whom thou rescuest.

5. O Fire, O illumined seer, he whom thou in the winning of the purity speedest towards the Riches, by thy protection reaches among the Ray-Cows.

6. Thou bringest, O Fire, the wealth in which are the many strengths to the mortal giver; lead us towards greater riches.

7. Protect us, deliver us not, O knower of all things born, to the mortal, the evil-thoughted who would bring on us calamity.

8. O Fire, let none undivine take away from us what was given by thee, the divine; thou hast power over the riches.

9. Thou art the measurer to us, thy adorers of a mighty wealth, O child of Energy, O Friend, O shining One.

10. May our words go towards thee with thy keen light and thy vision, our sacrifice to thee with surrender for our protection, thee the widely proclaimed, the master of many riches,—

11. To the Fire, the Son of force, the knower of all things born, for the gift of our desirable things; twofold he becomes the immortal in the mortals, the rapturous priest of the call in man.

अग्निं यो देवयज्ययाऽग्निं प्रयत्यध्वरे ।
अग्निं धीषु प्रथममग्निमर्वात्यग्निं क्षेत्राय साधसे ॥१२॥

अग्निरिषां सख्ये ददातु न ईशे यो वार्याणाम् ।
अग्निं तोके तनये शश्वदीमहे वसुं सन्तं तनूपाम् ॥१३॥

अग्निमीळिष्वावसे गाथाभिः शीरशोच्चिषम् ।
अग्निं राये पुरुमीळ्ह श्रुतं नरोऽग्निं सुदीतये छदिः ॥१४॥

अग्निं द्वेषो योतवै नो गृणीमस्यग्निं शं योश्च दातवे
विश्वासु विश्ववितेव हव्यो भुवद्वस्तुर्ऋषूणाम् ॥१५॥

हयंतः प्रागाथः

सूक्त ७२

हविष्कृणुध्वमा गमदध्वर्युर्वनते पुनः । विद्वाँ अस्य प्रशासनम् ॥१॥

नि तिग्ममभ्यंशुं सीवद्धोता मनावधि । जुषाणो अस्य सख्यम् ॥२॥

MANDALA EIGHT

12. Fire for you by the worship to the gods, Fire in the journeying of the pilgrim-sacrifice, Fire in the thoughts first and chief, Fire in the war-horse, Fire for perfection in our field.

13. May the Fire give us force in his comradeship, he who has power for the desirable things; Fire we seek continually in the son of our begettings as the shining one and the guardian of the body.

14. Pray with your chants Fire of the keen flame for the protection, O Purumilha! Fire for the 'Treasure,—the Fire men pray for the inspired knowledge, a house for a splendid light.

15. Fire we hymn with our words that he may remove from us the hostile power, Fire to give to us the peace and the movement; he is in all men like a protector to whom they may call, he is the daylight of the wise.

HARYATA PRAGATHA

SUKTA 72

1. Do you make the offering, the priest of the pilgrim-rite has come and he conquers again, for he knows the commandment of the Fire.

2. Let him sit within close to the keen burning ray the priest of the call in thinking man accepting the comradeship of the Fire.

अन्तरिच्छन्ति तं जने रुद्रं परो मनीषया । गभ्णन्ति जिह्वाया ससम् ॥३॥

जाम्यतीतपे धनुर्वयोधा अरुहद्वनम् । वृषदं जिह्वायावधीत् ॥४॥

धरन् वत्सो रुशभिह निवातारं न विन्दते । वेति स्तोतव अम्ब्यम् ॥५॥

उतो न्वस्य यन्महदशवावद्योजनं बृहत् । वामा रथस्य ददृशे ॥६॥

बुहन्ति सप्तैकामुप द्वा पञ्च सृजतः । तीर्थे सिन्धोरधि स्वरे ॥७॥

आ दशभिर्विवस्वत इन्द्रः कोशमचुच्यवीत् । खेदया त्रिवृता दिवः ॥८॥

परि त्रिधातुरध्वरं जूर्णरेति नवीयसी । मध्वा होतारो अञ्जते ॥९॥

सिञ्चन्ति नमसावतमुच्चाचक्रं परिज्मानम् । नीचीनबारमक्षितम् ॥१०॥

अभ्यारमिवद्रयो निषिक्तं पुष्करे मधु । अवतस्य विसर्जने ॥११॥

MANDALA EIGHT

3. Within they wish him to be in a man the "terrible one", beyond the thinking mind; by his tongue they seize the peace.

4. High burnt the companion bow, a founder of the growth he climbed to woodland, he smote the rock with his tongue.

5. He is the shining calf who wanders and finds none to bind him here, to one who lauds him he manifests the mother.¹

6. And now is the great and vast yoking as if of the Horse, the rope of the chariot is seen.

7. Seven milk the one, two let loose the five at the ford of the River upon the cry of the waters.

8. By the ten of the sun Indra made fall the covering sheath of heaven with his triple mallet.

9. A new adoration moves round the triple pilgrim-sacrifice, the priests of the call anoint with the honey wine.

10. With surrender they pour out the inexhaustible pervading well whose wheel is on high and its opening below.

11. Close by are the stones and the honey wine is poured in the lotus in the discharging of the well.

¹ or, for one who lauds him he goes to the mother.

गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥१२॥

आ सुते सिञ्चत श्रियं रोदस्योरभिश्चियम् । रसा दधीत वृषभम् ॥१३॥

ते जानत स्वमोक्यं सं वत्सासो न मातृभिः । मिथो नसन्त जामिभिः ॥१४॥

उप स्रक्वेषु बप्सतः कृण्वते धरणं दिवि । इन्द्रे अग्ना नमः स्वः ॥१५॥

अधुक्षत् पिप्युषीमिषमूर्जं सप्तपदीमरिः । सूर्यस्य सप्त रश्मिभिः ॥१६॥

सोमस्य मित्रावरुणोदिता सूर आ ददे । तदातुरस्य भेषजम् ॥१७॥

उतो न्वस्य यत् पदं हर्यतस्य निधान्यम् । परि द्वां जिह्वयातनत् ॥१८॥

गोपवन आत्रेयः

सूक्त ७४

विशोविशो वो अतिथि वाजयन्तः पुरुप्रियम् ।

अग्निं वो दुर्यं वचः स्तुषे शूषस्य मन्मभिः ॥१॥

MANDALA EIGHT

12. O Ray-Cows, come to the well; here is the great wine-jar of the sacrifice, here are both the golden handles.

13. Pour into the wine that is pressed, a joining splendour, the glory of earth and heaven; by the juice of the wine sustain the Bull.

14. They know their own home; like calves with their mothers they met with each other as companions.

15. In the jaws of the eater they made their foundation in heaven, their prostrations of surrender to Indra and the Fire made the Sun-world.

16. The warrior milked out the seven-planed nourishing force and energy by the seven rays of the sun.

17. O Mitra and Varuna, in the rising of the moon he received it on the sun; it is the healing draught for him who suffers.

18. And now let him stretch¹ out with his tongue of flame around heaven that plane of him in his full delight which is to be laid as a foundation.

GOPAVANA ATREYA

SUKTA 74

1. All kinds of beings replenish the guest domiciled in your house in whom are the many pleasant things; I laud him with my thoughts with the word of bliss.

¹ or, form

यं जनासो हविष्मन्तो मित्रं न सर्पिरासुतिम् । प्रशंसन्ति प्रशस्तिभिः ॥२॥

पन्यासं जातवेदसं यो देवतात्पुच्छता । हव्यान्यैरयद्विबि ॥३॥

आगन्म वृत्रहन्तमं ज्येष्ठमग्निमानवम् । यस्य श्रुतर्वा बृहन्नाक्षो अनीक
एषते ॥४॥

अमृतं जातवेदसं तिरस्तमांसि दशतम् । घृताहवनमीडधम् ॥५॥

सबाधो यं जना इमेऽग्निं हव्येभिरीळते । जुह्वानासो यतल्लुचः ॥६॥

इयं ते नव्यसी मतिरग्ने अधाय्यस्मदा । मन्द्र सुजात सुक्रतोऽमूर
वस्मातिथे ॥७॥

सा ते अग्ने शंतमा चनिष्ठा भवतु प्रिया । तया वर्षस्व सुष्टुतः ॥८॥

सा धुम्नैर्धुम्निनी बृहदुपोप श्रवसि श्रवः । दधीत वृत्रतूर्ये ॥९॥

MANDALA EIGHT

2. He to whom men bringing the offering pour the stream of the libation and by their word that give expression to him proclaim as the friend,—

3. The wonderful,¹ the knower of all things born, who in the formation of the godheads sends up the offerings uplifted in heaven,—

4. We have come to the Fire, strongest to slay the Coverers, eldest and ever new in whose force of flame Shrutarvana, son of Riksha, grows to vastness.

5. The immortal, the knower of all things born who is seen² across the darkness, one to be prayed to, one to whom are offered the clarities.

6. The Fire whom men here oppressed pray with their offerings casting their libations with the ladles at work.³

7. Thine, O Fire, is the new thought founded in us, O rapturous and well-born guest, strong of will, wise and powerful for action.

8. May that thought, O Fire, become pleasant and full of peace and gladness; grow by it, well-affirmed by our lauds.

9. May it be luminous with many lights, and uphold in its inspiration a vast inspired knowledge in the piercing of the Coverers.

¹ or, the great doer,

² or, who sees

³ or, with outstretched ladles.

HYMNS TO THE MYSTIC FIRE

अश्वमिद् गां रथप्रां त्वेषमिन्द्रं न सत्पतिम् ।
यस्य श्रवांसि तूर्वथ पन्यंपन्यं च कृष्टयः ॥१०॥

यं त्वा गोपवनो गिरा चनिष्ठवग्ने अङ्गिरः ।
स पावक श्रुधी हवम् ॥११॥

यं त्वा जनास ईळते सबाधो वाजसातये ।
स बोधि वृत्रतूर्ये ॥१२॥

अहं हुवान आर्क्षे श्रुतर्वणि मवच्युति ।
शर्धासीव स्तुकाविनां मृक्षा शीर्षा चतुर्णाम् ॥१३॥

मां चत्वार आशवः शविष्ठस्य ब्रवित्त्वः ।
सुरथासो अभि प्रयो वक्षन् वयो न तुग्रथम् ॥१४॥

सत्यमित् त्वा महेनदि परुण्यव देविशम् ।
नेमापो अश्वदातरः शबिष्ठावस्ति मर्त्यः ॥१५॥

MANDALA EIGHT

10. He is the Horse of power and the Cow of light, it is he who fills our chariots, he is brilliant and like Indra the lord of beings; you shall cross through his inspiration, O men! and find each wonderful.

11. Thou whom Gopavana gladdens with his word, O Fire, O Angiras, O purifying Flame, hear his call.

12. Thou whom men oppressed pray for the winning of the plenitudes, awake in the piercing of the Coverers.

13. As if calling armed forces in Shrutarvana, son of Riksha, from whom drips the rapturous inspiration, I comb the shaggy-maned head of the four.

14. Me the swift and galloping four of that most strong one, well-charioted, bore¹ towards the delight as if birds flying to water.²

15. O great river Parushni, I have marked out (with them) thy true course. O waters, than this most strong one no mortal man is a greater giver of the Horses of power.³

¹ or, let them bear me

² or, as the birds carried Tugriya.

³ Note on Riks 13, 14 and 15:

As is shown by the "Shravansi" "Turvatha" and the name "Shrutarvana"—the Rishi is giving a symbolic turn to the name as well as to the horses and the waters.

विरूप आङ्गिरसः

सूक्त ७५

युक्ष्वा हि देवहूतमां अश्वां अग्ने रथीरिव । नि होता पूर्यः सबः ॥१॥

उत नो देव देवां अच्छा वोचो विवुष्टरः । श्रद्धिश्वा वार्या कृधि ॥२॥

त्वं ह यद्यविष्ठय सहसः सूनवाहृत । ऋतावा यज्ञियो भुवः ॥३॥

अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥४॥

तं नेमिभूवो यथाऽऽनमस्व सहस्रिभिः । नेदीयो यज्ञमङ्गिरः ॥५॥

तस्मै नूनमभिष्टवे वाचा विरूप नित्यया । वृष्णे चोवस्व सुष्टुतिम् ॥६॥

कमु ष्विदस्य सेनयाऽग्नेरपाकधक्षसः । पर्णि गोषु स्तरामहे ॥७॥

MANDALA EIGHT

VIRUPA ANGIRASA

SUKTA 75

1. O Fire, yoke like a charioteer the horses most powerful for the calling of the gods; take thy seat, O ancient priest of the call!

2. And now, since thou hast the knowledge, speak for us towards the gods, make true to our aspiration all desirable things.

3. For thou, O Fire, O most youthful son of force, thou in whom are cast the offerings, art the possessor of the Truth to be worshipped with sacrifice.

4. This Fire is the lord of the hundredfold and thousandfold plenitude, the seer who is the head of the treasures.

5. O Angiras, by words which bear in them the invocation, bring down nearer that sacrifice as the heaven's craftsmen brought down the rim of the wheel.

6. To him now, O Virupa, by the eternal word give the impulse of the high laud to the luminous Bull.

7. By the army of the Fire who has the eye that sees from afar¹ may we lay low whatever miser Trafficker and enter among the shining herds.

¹ or, who has the eye of wisdom

मा नो देवानां विशः प्रस्तातीरिवोत्ताः । कृशं न हासुरघ्न्याः ॥८॥

मा नः समस्य ब्रूढयः परिवेषसो अंहतिः । ऊर्मिर्न नावमा वधीत् ॥९॥

नमस्ते अग्न ओजसे गुणन्ति देव कृष्टयः । अमैरमित्रमर्बय ॥१०॥

कुवित् सु नो गविष्टयेज्जने संवेषिषो रयिम् । उरुकृबुध णस्कृषि ॥११॥

मा नो अस्मिन् महाधने परा वग्भारभृद्यथा । संवर्गं सं रयिं जय ॥१२॥

अन्यमस्मद्भ्रूया इयमग्ने सिषक्तु बुच्छुना । वर्धा नो अमवच्छवः ॥१३॥

यस्याजुषन्नमस्विनः शमीमबुर्मलस्य वा । तं घेदग्निर्वृधावति ॥१४॥

परस्या अधि संवतोऽवरां अभ्या तर । यत्राहमस्मि तां अब ॥१५॥

विद्या हि ते पुरा वयमग्ने पितुर्यथावसः । अघा ते सुम्नमीमहे ॥१६॥

MANDALA EIGHT

8. May the peoples of the gods abandon us not, even as the unslayable luminous herds full of milk leave not a calf that is lean.

9. Let not calamity from every evil-thoughted hostile around smite us like a billow smiting a ship.

10. O divine Fire, men declare their prostration of surrender to thee that they may have force; crush by thy might the foe.

11. Once and again for our search for the Ray-Cow thou hast entered wholly into the riches, O Fire; O maker of wideness, make for us a wideness.

12. Abandon us not in the winning of this great wealth as if one who bears a heavy burden; conquer this massed treasure.

13. O Fire, may this mischief cling to another than us for his terror; increase for us a forceful might.

14. The man in whose work he takes pleasure, one who offers the prostration of surrender and is not poor in sacrifice, him the Fire protects with increase.

15. From thy place in the supreme region break through,¹ to those who are below; here where I am, them protect.

16. For we know from of old of thy protection like a father's, O Fire, now we seek thy bliss.

¹ or, descend,

उशना काव्यः

सूक्त ८४

प्रेष्ठं वो अतिथिं स्तुषे मित्रमिव प्रियम् । अग्निं रथं न वेद्यम् ॥१॥

कविमिव प्रचेतसं यं देवासो अध द्विता । नि मर्त्येष्ववादधुः ॥२॥

त्वं यविष्ठ दाशुषो नूः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥३॥

कथा ते अग्ने अङ्गिर ऊर्जो नपादुपस्तुतिम् । वराय देव मन्यवे ॥४॥

दाशेम कस्य मनसा यज्ञस्य सहसो यहो । कदु वोच इवं नमः ॥५॥

अधा त्वं हि नत्करो विश्वा अस्मभ्यं सुक्षितीः । वाजद्रविणसो गिरः ॥६॥

कस्य नूनं परीणसो धियो जिन्वसि दंपते । गोषाता यस्य ते गिरः ॥७॥

तं मर्जयन्त सुक्रतुं पुरोयावानमाजिषु । स्वेषु क्षयेषु वाजिनम् ॥८॥

MANDALA EIGHT

USHANA KAVYA

SUKTA 84

1. Your guest most beloved I laud who is like a beloved friend, Fire who is as if the chariot of our journey, the one whom we must know.

2. He whom as the seer and thinker the gods have now set within twofold in mortals.

3. O thou ever-young, guard men who give, hear our words; protect the son by the Self.

4. O divine Fire, O Angiras, O child of energy, by what word, the laud, for thy supreme thinking?

5. By the mind of what master of sacrifice shall we give, O son of force; how shall I word this prostration of my surrender?

6. Mayst thou thyself create for us all worlds of a happy dwelling, make our words a source of the plenitude and the riches.

7. In whose wide-moving thought dost thou take delight, O master of the house; thou from whom come our words in the conquest of the Light?

8. Him they make bright the strong of will and he goes in front in the race;¹ he is a master of plenitude in his own abodes.

¹ or, in the contests;

क्षेति क्षेमेभिः साधुभिर्नकियं घ्नन्ति हन्ति यः । अग्ने सुवीर एषते ॥९॥

प्रयोगो भार्गवः

सूक्त १०२

त्वमग्ने बृहद्वयो वधासि देव वाशुषे । कविर्गृहपतिर्युवा ॥१॥

स न ईळानया सह देवाँ अग्ने दुवस्युवा । चिकिद्विभानवा वह ॥२॥

त्वया ह त्विद्युजा वयं चेद्विष्टेन यविष्ठष । अभि ऽमो वाजसातये ॥३॥

और्वभृगुवच्छुधिमन्नवानववा हुवे । अग्निं समुद्रवाससम् ॥४॥

हुवे वातस्वनं कविं पर्जन्यक्रन्धं सहः । अग्निं समुद्रवाससम् ॥५॥

आ सर्वं सवितुर्यथा भगस्येव भुजिं हुवे । अग्निं समुद्रवाससम् ॥६॥

अग्निं वो वृधन्तमध्वराणां पुरुस्तमम् । अच्छा नप्त्रे सहस्यते ॥७॥

MANDALA EIGHT

9. He dwells safe on perfect foundations and there are none to slay him, it is he who slays; O Fire, he is a mighty hero and prosperous.

PRAYOGA BHARGAVA

SUKTA 102

1. Thou, O divine Fire, foundest a vast expansion for the giver, thou art the seer, the youth, the master of the house.

2. Do thou, O Fire of the wide light, who art awake to knowledge, go with our word of prayer and of works and call the gods.

3. With thee indeed as an ally, most strong in thy urge, we overcome for the conquest of the plenitude.

4. Even as the Flame-Seer, Son of the Wideness, even as the Doer of Works I invoke the pure ocean-dwelling Fire.

5. I call the force which has the sound of the wind and the cry of the rain, the ocean-dwelling Fire.

6. I call like the creation of the Creator-Sun, like the delight of the Lord of Delight, the ocean-dwelling Fire.

7. For the forceful offspring of the pilgrim-sacrifices towards Fire as he grows in his multitudes,—

अयं यथा न आभुवत् त्वष्टा रूपेव तक्ष्या । अस्य ऋत्वा यशस्वतः ॥८॥

अयं विश्वा अभि श्रियोऽग्निर्देवेषु पत्यते । आ वाजैरप नो गमत् ॥९॥

विश्वेषामिह स्तुहि होतृणां यशस्तमम् । अग्नि यज्ञेषु पूष्यम् ॥१०॥

शीरं पावकशोचिषं ज्येष्ठो यो दमेष्वा । दीदाय दीर्घश्रुतमः ॥११॥

तमर्वन्तं न सानसि गृणीहि विप्र शुष्मिणम् । मित्रं न यातयज्जनम् ॥१२॥

उप त्वा जामयो गिरो देविशतीर्हविष्कृतः । वायोरनीके अस्थिरन् ॥१३॥

यस्य त्रिधात्ववृतं बहिस्तस्थावसंविनम् । आपश्चिस्त्रि दधा पदम् ॥१४॥

पदं देवस्य मीळुषोऽनाधृष्टाभिरुतिभिः । भद्रा सूर्य इवोपदृक् ॥१५॥

अग्न घृतस्य धीतिभिस्तेपानो देव शोचिषा । आ देवान् वक्षि यक्षि च ॥१६॥

MANDALA EIGHT

8. So that he may come to be with us like the Form-Maker coming to the forms he has to carve, us made glorious by his will at work.

9. This Fire travels in the gods towards all glories; may he come to us with the plenitudes.

10. Laud here the most glorious of priests of the call, the supreme¹ Fire in the sacrifices.

11. The intense Fire with its purifying light who dwells eldest in our homes, shines out as one who hears from afar.

12. Declare him, O illumined sage, as the powerful and conquering war-horse, as the friend who takes man to the goal of his journey.

13. Towards thee come the words of the giver of the offerings marking thee out and stand firm as companions in the might of the wind.

14. Thou whose triple-seat of sacrifice is untied and unconfined and the waters also have established thy abode,—

15. The abode of the bounteous godhead with its inviolate safeties, like a happy regard of the Sun.

16. O divine Fire, by our thinkings of the light, burning with thy flame, bring to us the gods and do them sacrifice.

¹ or, the ancient

तं त्वाञ्जनस्त मातरः कवि देवासो अङ्गिरः । हव्यवाहममर्त्यम् ॥१७॥

प्रचेतसं त्वा कवेऽग्ने दूतं वरेण्यम् । हव्यवाहं नि षेदिरे ॥१८॥

नहि मे अस्त्यघ्न्या न स्वधितिर्वनन्वति । अयैतादृग्भरामि ते ॥१९॥

यदग्ने कानि कानि चिदा ते दारुणि दध्मसि । ता जुषस्व यविष्ठय ॥२०॥

यदस्युपजिह्विका यद्वज्रो अतिसर्पति । सर्वं तदस्तु ते धृतम् ॥२१॥

अग्निमिन्धानो मनसा धियं सचेत मर्त्यः । अग्निमीधे विवस्वभिः ॥२२॥

सोभरिः काण्वः

सूक्त १०३

अर्वांश्च गातुवित्तमो यस्मिन् व्रतान्यादधुः ।

उपो षु जातमार्यस्य वर्धनमग्निं नक्षन्त नो गिरः ॥१॥

प्र देवोदासो अग्निर्देवां अञ्छा न मज्जना ।

अनु मातरं पृथिवीं वि वावृते तस्थौ नाकस्य सानवि ॥२॥

MANDALA EIGHT

17. The mothers bore thee, the gods brought thee to birth as the seer, the immortal, the carrier of offering, O Angiras.

18. O Fire, O seer, they set thee within as the thinker, the desirable messenger, carrier of the offerings.

19. Mine is not the cow unslayable, I have no axe at hand, so I bring to thee this little that I have.

20. What we place for thee a few chance logs them accept, O ever-young Fire.

21. What is eaten by the ant, what the white ant overruns, let all that be to thee as if thy food of light.¹

22. Kindling the Fire let mortal man cleave with his mind to the Thought; by things luminous² I kindle the Fire.

SOBHARI KANWA

SUKTA 103

1. He is seen, the great path-finder in whom they have founded the laws of our action; to the Fire well-born, increaser of the Aryan, go our words.

2. Fire lit by the Servant of Heaven travels in his might towards the gods along our mother earth and on heaven's peak he takes his stand.

¹ or, as if clarified butter.

² or, by the shining ones

यस्माद्रेजन्त कृष्टयश्चर्कृत्यानि कृण्वतः ।
सहस्रसां मेधसाताविव त्मनाऽग्निं धीभिः सपर्यत ॥३॥

प्र यं राये निनीषसि मर्तो यस्ते वसो दाशत् ।
स वीरं धत्ते अग्न उक्थशंसिनं त्मना सहस्रपोषिणम् ॥४॥

स दृळ्हे चिदभि तृणत्ति वाजमर्धता स धत्ते अक्षिति श्रवः ।
त्वे देवत्रा सदा पुरुषसो विश्वा वामानि धीमहि ॥५॥

यो विश्वा दयते वसु होता मन्द्रो जनानाम् ।
मघोर्न पात्रा प्रथमान्यस्मै प्र स्तोमा यन्त्यग्नये ॥६॥

अश्वं न गीर्भी रथ्यं सुदानवो मर्मज्यन्ते देवयवः ।
उभे तोके तनये दस्म विस्पते पषि राधो मघोनाम् ॥७॥

प्र मंहिष्ठाय गायत ऋताब्ने बृहते शुक्रदोचिषे ।
उपस्तुतासो अग्नये ॥८॥

आ वंसते मघवा वीरवद्यशः समिद्धो द्युमन्याहुतः ।
कुविन्नो अस्य सुमतिर्नवीयस्यच्छा वाजेभिरागमत् ॥९॥

MANDALA EIGHT

3. Fire because of whom men doing the works that have to be done, grow luminous, him conqueror of the thousands as if in the winning of the purities they serve by the self¹, by their thoughts.

4. He whom thou wiltst to lead to the Riches, the mortal who gives to thee, O shining One, he holds in himself, O Fire, the hero, who utters the word, who increases the thousands.

5. He rends open the plenitude even in the strong place by the war-horse, he founds an imperishable inspired knowledge; O thou of the many riches, in thee we ever hold in the godheads all beautiful things.

6. He who gives to us all treasures, men's rapturous priest of the call, to him our lauds go forth as if supreme vessels of the honey-wine.

7. The lavish givers, the seekers of the godhead, make him bright by their words as if currying a chariot-horse. O powerful for action, O lord of peoples, in the son of our begettings thou carriest achievement of the possessors of riches beyond both the firmaments.

8. Chant to the most bounteous, the possessor of the Truth, the brilliant in light, coming with the laud, to the Fire.

9. High-kindled, fed with the offering full of light, the lord of riches conquers a heroic glory; often may his new right-thinking come towards us with the plenitudes,—

¹ or, of themselves,

प्रेष्ठम् प्रियाणां स्तुह्यासावातिथिम् ।
अग्निं रथानां यमम् ॥१०॥

उदिता यो निदिता वेदिता वस्वा यज्ञियो ववर्तति ।
कुष्टरा यस्य प्रवणे नोर्मयो धिया वाजं सिषासतः ॥११॥

मा नो हृणीतामतिथिर्वसुरग्निः पुरुप्रशस्त एषः ।
यः सुहोता स्वध्वरः ॥१२॥

मो ते रिषन्त्ये अच्छोक्तिभिर्वसोऽग्ने केभिश्चिदेवैः ।
कीरिदिचिद्ध त्वामीदृष्टे वृत्पाय रातहव्यः स्वध्वरः ॥१३॥

आग्ने याहि मरुत्सखा रुद्रेभिः सोमपीतये ।
सोभर्या उप सुष्टुति मादयस्व स्वर्णरे ॥१४॥

MANDALA EIGHT

10. O thou who pressest the wine, laud the Fire, the guest most beloved of the beloved, the controller of the chariots,—

11. The master of sacrifice who turns towards us the hidden treasures now risen and known, he in whose downward descent is a rush as of waves hard to cross, when he conquers by the thought the plenitudes.

12. May not Fire, the guest the shining One widely proclaimed, be wrath with us; this is he who is the perfect priest of the call perfect in the pilgrim-rite.

13. May they not come to harm by any of their movements who approach thee with invocation, O Fire, O shining One; for the singer of the hymn¹ who has given the offering and does well the pilgrim-rite demands of thee the office of the messenger.

14. Come, O Fire, with the Rudras, comrade of the life-gods for the drinking of the Soma wine, to the laud of Sobhari and take thy rapture in the godhead of the Sun-world.

¹ or, the doer of works

MANDALA TEN

त्रित आप्त्यः

सूक्त १

अग्ने बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषागात् ।
अग्निर्भानुना रशता रवङ्ग आ जातो विश्वा सभान्यप्राः ॥१॥

स जातो गर्भो असि रोदस्योरग्ने चारुविभूत ओषधीषु ।
चित्रः शिशुः परि तमांस्यक्तून् प्र मातृभ्यो अधि कनिक्रवद्गाः ॥२॥

विष्णुरित्था परममस्य विद्वाञ्जातो बृहन्नभि पाति तृतीयम् ।
आसा यदस्य पयो अक्रत स्वं सचेतसो अभ्यर्चन्त्यत्र ॥३॥

अत उ त्वा पितुभूतो जनित्रीरन्नावृधं प्रति चरन्त्यग्नेः ।
ता इं प्रत्येषि पुनरन्यरूपा असि त्वं विष्णु मानुषीषु होता ॥४॥

होतारं चित्ररथमध्वरस्य यज्ञस्ययज्ञस्य केतुं रशन्तम् ।
प्रत्यधि देवस्यदेवस्य मल्ला श्रिया त्वाग्निमतिथि जनानाम् ॥५॥

TRITA APTYA

SUKTA 1

1. High and vast the Fire stood in front of the dawns; issuing out of the darkness he came with the Light: Fire, a perfect body of brilliant lustre, filled out at his very birth all the worlds.

2. Thou art the child born from earth and heaven, the child beautiful carried in the growths of earth; an infant many-hued, thou goest forth crying aloud from the mothers around the nights and the darknesses.

3. Vishnu knowing rightly the supreme plane of this Fire, born in his vastness, guards the third (plane); when in his mouth they have poured the milk (of the cow), conscious they shine here towards his own home.

4. Hence the mothers who bear that draught come with their food to thee, and thou growest by the food: to them the same, but other in their forms, thou comest (returnest) again, then art thou priest of the call in human beings.

5. The priest of the call of the pilgrim-rite with his many-hued chariot, in the brilliant ray of intuition of sacrifice on sacrifice, Fire the guest of man who takes to himself the half of each god in might and glory.

स तु वस्त्राण्यध पेशनानि वसानो अग्निर्नाभा पृथिव्याः ।
अरुषो जातः पद इळायाः पुरोहितो राजन् यक्षीह देवान् ॥६॥

आ हि द्यावापृथिवी अग्न उभे सदा पुत्रो न मातरा ततन्ध ।
प्र याह्यच्छोशतो यविष्ठाऽथा बह सहस्येह देवान् ॥७॥

सूक्त २

पिप्रोहि देवा उशतो यविष्ठ विद्वां ऋतूंऋतुपते यजेह ।
ये वैष्वा ऋत्विजस्तेभिरग्ने त्वं होतृणामस्यायजिष्ठः ॥१॥

वेषि होत्रमुत पोत्रं जनानां मन्धातासि ब्रविणोवा ऋतावा ।
स्वाहा वयं कृणवामः हवींषि देवो देवान् यजत्वग्निरर्हन् ॥२॥

आ देवानामपि पन्थामगन्म यच्छक्नवाम तदनु प्रबोळुहम् ।
अग्निविद्वान् त्स यजात् सेवु होता सो अध्वरान् त्स ऋतून् कल्पयाति ॥३॥

MANDALA TEN

6. Putting on robes, putting on forms, Fire in the navel-centre of the earth is born a ruddy flame, in the seat of Revelation. O King, as the priest set in front sacrifice to the gods.

7. Ever, O Fire, thou hast stretched out earth and heaven, as their son thou hast built up thy father and mother: O ever young, journey towards the gods who desire thee; then bring them to us, O forceful Flame!

SUKTA 2*

1. Satisfy the desire of the gods, O thou ever young, do sacrifice here, a knower of its order and its times, O master of the order and time of things; with those who are divine priests of the order of the work thou, O Fire, art the strongest for sacrifice.

2. Thou comest to men's invocation, thou comest to the purification, thou art the thinker, the giver of the riches, the possessor of the Truth: may we make the offerings with *Swāhā*; may Fire, availing, do the sacrifice, a god to the gods.

3. We have come to the path of the gods, may we have power to tread it, to drive forward along that road. The Fire is the knower, let him do sacrifice; he verily is the priest of the call, he makes effective the pilgrim-sacrifices and the order of our works.

* In the exoteric sense, "ṛtu" seems to mean the rites of the sacrifice.

यद्बो वयं प्रमिनाम व्रतानि विवृषां देवा अबिवृष्टरासः ।
अग्निष्टद्विद्वमा पृणाति विद्वान् येभिर्देवां ऋतुभिः कल्पयाति ॥४॥

यत् पाकत्रा मनसा दीनवक्षा न यज्ञस्य मन्वते मर्त्यासः ।
अग्निष्टद्वोता ऋतुविद्विजानन् यजिष्ठो देवां ऋतुशो यजाति ॥५॥

विश्वेषां ह्यध्वराणामनीकं चित्रं केतुं जनिता त्वा जजान ।
स आ यजस्व नृवतीरन् क्षाः स्पार्हा इषः क्षुमतीविश्वजन्याः ॥६॥

यं त्वा द्यावापृथिवी यं त्वापस्त्वष्टा यं त्वा सुजनिमा जजान ।
पन्थामनु प्रविद्वान् पितृयाणं द्युमदग्ने समिधानो वि भाहि ॥७॥

सूक्त ३

इनो राजभरतिः समिद्धो रौद्रो वक्षाय सुषुमां अर्वाशि ।
चिकिद्धि भाति भासा बृहताऽसिक्नीमेति रुशतीमवाजन् ॥१॥

MANDALA TEN

4. Whatever we may impair of the laws of your workings, O gods, we in our ignorance maiming your workings who know, all that may the Fire who is a knower make full by that order in time with which he makes effective the gods.

5. What in the sacrifice mortals in the ignorance of their minds, poor in discernment, cannot think out, that the Fire knows, the priest of the call, the finder of the right-will, strongest of sacrificants and does the sacrifice to the gods in the order and times of the truth.

6. The father brought thee to birth, the force of all pilgrim-sacrifices, the many-hued ray of intuition; so do thou win for us by sacrifice in the line of the planes with their godheads, their desirable and opulent universal forces.

7. Thou whom heaven and earth, thou whom the waters, thou whom the form-maker, creator of perfect births, have brought into being, O Fire, luminously along the path of the journey of the Fathers knowing it beforehand high-kindled blaze.

SUKTA 3

1. He is seen high-kindled, the master ruling all, the traveller, the terrible, he who creates perfectly right understanding, awake to knowledge he shines wide with a vast lustre; driving the ruddy bright cow he comes to the dark one.

कृष्णां यदेनीमभि वर्षसा भूञ्जनयन् योषां बृहतः पितुजम् ।
ऊर्ध्वं भानुं सूर्यस्य स्तभायन् दिवो वसुभिररतिर्वि भाति ॥२॥

भद्रो भद्रया सचमान आगात् स्वसारं जारो अभ्येति पश्चात् ।
सुप्रकेतैर्युभिरग्निर्वितिष्ठन् रुशद्भिर्वर्णैरभि राममस्थात् ॥३॥

अस्य यामासो बृहतो न वग्नूनिन्धाना अग्नेः सख्युः शिवस्य ।
ईडघस्य वृष्णो बृहतः स्वासो भामासो यामन्नक्तवश्चिकित्रे ॥४॥

स्वना न यस्य भामासः पवन्ते रोचमानस्य बृहतः सुदिवः ।
ज्येष्ठेभिर्यस्तेजिष्ठैः श्रीळूमद्भिर्वर्षिष्ठेभिर्भानुभिर्नक्षति ह्याम् ॥५॥

अस्य शुष्मासो बृहशानपवेर्जेहमानस्य स्वनयन् नियुद्भिः ।
प्रत्नेभिर्यो रुशद्भिर्वैवतमो वि रेभद्भिररतिर्भाति विभ्वा ॥६॥

स आ वक्षि महि न आ च सत्सि दिवस्पृथिव्योररतिर्युवत्योः ।
अग्निः सुतुकः सुतुकेभिरश्वै रभस्वद्भो रभस्वा एह गम्याः ॥७॥

2. When he overspread with his body the black night and the dappled dawn bringing to birth the young maiden born from the great Father, pillaring the high-lifted light of the sun, the traveller shines out with the riches¹ of heaven.

3. He has come closely companioning her happy with her happy, a lover he follows behind his sister; Fire spreading out with his lights full of conscious knowledge overlays her beauty with his ruddy shining hues.

4. His movements flaming send forth as if vast callings of Fire the beneficent comrade in the march of this mighty and adorable flame, the vast and beautiful his radiances blazing have waked to knowledge.

5. His blazings as he shines stream like sounds of bright heaven in its vastness; with his greatest, most splendid and opulent lights at play he travels to heaven.

6. His strengths are those of a thunderbolt seen in the hurling, they neigh aloud in their teams; he, the traveller, most divine, shines wide-pervading with his ancientruddy chanting fires.

7. So carry for us, so take thy seat, the mighty traveller of the young earth and heaven, Fire the swift and vehement with his swift and vehement horses,—so mayst thou come to us here.

¹ or, the shining ones

सूक्त ४

प्र ते यक्षि प्र त इयमि मन्म भुवो यथा वन्द्यो नो हवेषु ।
धन्वन्निव प्रपा असि त्वमग्न इयक्षवे पूरवे प्रत्न राजन् ॥१॥

यं त्वा जनासो अभि संचरन्ति गाव उष्णमिव व्रजं यविष्ठ ।
वूतो देवानामसि मर्त्यानामन्तर्महांश्चरसि रोचनेन ॥२॥

शिशुं न त्वा जेन्यं वर्धयन्ती माता बिभर्ति सचनस्यमाना ।
धनोरधि प्रवता यासि हर्यञ्जिगीषसे पशुरिवावसूष्टः ॥३॥

मूरा अमूर न वयं चिकित्वो महित्वमग्ने त्वमङ्ग वित्से ।
शये वन्निश्चरति जिह्वायादन् रेरिह्यते युवति विशपतिः सन् ॥४॥

कूचिज्जायते सनयासु नव्यो बने तस्थौ पलितो धूमकेतुः ।
अस्नातापो वृषभो न प्र वेति सचेतसो यं प्रणयन्त मर्ताः ॥५॥

तनूत्यजेव तस्करा वनर्गं रशनाभिर्वशभिरभ्यधीताम् ।
इयं ते अग्ने नव्यसी मनीषा युक्ष्वा रथं न शुचयद्विरङ्गैः ॥६॥

SUKTA 4

1. To thee I sacrifice, to thee I send forth my thought so that thou mayst manifest thyself adorable at our call; thou art like a fountain in the desert to longing men, O ancient king, O Fire.

2. O ever-young flame, towards thee men move, like herds that go to a warm pen; thou art the messenger of gods and mortals, thou movest between them vast through the luminous world.

3. The mother bears thee like an infant child clinging cherishingly to thee, increasing thee to be a conqueror; headlong down over the dry land he goes rejoicing, he is fain to go like an animal let loose.

4. O thou who art conscious and free from ignorance, ignorant are we and we know not thy greatness, thou only knowest. Covert he lies, he ranges devouring with his tongue of flame, he licks the young earth and is the master of her creatures.

5. Anywhere he is born new in eternal wombs; he stands in the forest hoary-old with smoke for his banner: a bull unbathed he journeys to the waters and mortals who are conscious lead him on his way.

6. Two robbers abandoning their bodies, rangers of the forest, have planted him in his place with ten cords. This is thy new thinking, O Fire, yoke thyself to it with thy illumining limbs like a chariot.

ब्रह्म च ते जातवेदो नमश्चेयं च गीः सदमिद्वर्धनी भूत् ।
रक्षा णो अग्ने तनयानि तोका रक्षोत नस्तन्वो अप्रयुच्छन् ॥७॥

सूक्त ५

एकः समुद्रो धरुणो रयीणामस्मदृदो भूरिजन्मा वि चष्टे ।
सिषक्त्यूधनिष्योरुपस्थ उत्तस्य मध्ये निहितं पदं वेः ॥१॥

समानं नीळं वृषणो वसानाः सं जग्मिरे महिषा अर्वतीभिः ।
ऋतस्य पदं कवयो नि पान्ति गुहा नामानि बधिरे पराणि ॥२॥

ऋतायिनी मायिनी सं बधाते मित्वा शिशुं जज्ञतुर्वर्धयन्ती ।
विश्वस्य नाभिं चरतो ध्रुवस्य कवेशिचत् तन्तुं मनसा वियन्तः ॥३॥

ऋतस्य हि वर्तनयः सुजातमिषो वाजाय प्रदिषः सचन्ते ।
अधीवासं रोदसी वावसाने घृतैरश्वैर्बाधधाते मधूनाम् ॥४॥

7. Thine is this wisdom-word, O knower of all things born, and this prostration, this utterance is thine; may it have ever the power to make thee grow. Guard all that are offspring of our begetting, guard undeviatingly our bodies.

SUKTA 5

1. One sole ocean holding all the riches, born in manifold births from our heart it sees all; there cleave to the teat in the lap of the two secret ones in the midst of the fountain-source the hidden seat of the being.

2. The stallions inhabiting a common abode, the great stallions have met with the mares. The seers guard the seat of the Truth, they hold in the secrecy the supreme Names.

3. The two mothers in whom is the Truth, in whom is the mage wisdom, formed him and brought to birth like an infant child they have put him firm in his place and make him grow. Men found in him the navel-centre of all that is moving and stable and they weave by the mind the web of the seer.

4. Him well-born the routes of the Truth and its ancient impulses close companion for the plenitude. Heaven and earth give lodging to him whose dwelling is above them,¹ they make him grow by the lights and foods of their sweetnesses.

¹ or, as their inhabitant,

सप्त स्वसूरुषीर्वाविशानो विद्वान् मध्वं उज्जभारा वृशे कम् ।
अन्तर्यमे अन्तरिक्षे पुराजा इच्छन् वन्निमविदत् पूषणस्य ॥५॥

सप्त मर्यादाः कवयस्ततक्षुस्तासामेकामिदभ्यंहुरो गात् ।
आयोर्हं स्कम्भं उपमस्य नीळे पथां विसर्गे धरुणेषु तस्थौ ॥६॥

असञ्च सञ्च परमे व्योमन् दक्षस्य जन्मस्रदितेरुपस्थे ।
अग्निर्हं नः प्रथमजा ऋतस्य पूर्वं आयुनि वृषभश्च धेनुः ॥७॥

सूक्त ६

अयं स यस्य शर्मस्रवोभिरग्नेरेधते जरिताभिष्टौ ।
ज्येष्ठेभिर्यो भानुभिर्ऋषूणां पर्येति परिवीतो विभावा ॥१॥

यो भानुभिर्विभावा विभात्यग्निर्वेवेभिर्ऋतावाजस्रः ।
आ यो विधाय सख्या सखिभ्योऽपरिह्वृतो अत्यो न सप्तिः ॥२॥

5. Desiring the seven shining sisters, the knower bore on high their sweetnesses that he might have vision; he who was born from of old laboured within in the mid-world, he wished for and found the covering of the all-fostering sun.

6. The seers fashioned the seven goals,¹ towards one of them alone goes the narrow and difficult road. A pillar of the supreme being in its abode, he stands at the starting-out of the ways, in the upholding laws.

7. He is the being and non-being in the supreme ether, in the birth of the Understanding in the lap of the indivisible mother. Fire comes to us as the first-born of the Truth, he is the Bull and milch Cow in the original existence.

SUKTA 6

1. This is he in whose peace,² and in his approach to it grows by his guardings the worshipper of the Fire, who encompasses all and is spread everywhere luminous with the largest lights of the wise.³

2. Fire, who shines perpetual, possessor of the Truth, luminous with divine lights, he who follows out the works of a comrade for his comrades like a courser running straight to his goal.

¹ or, the seven frontiers,

² or, house of refuge,

³ or, with his largest lights for the wise.

ईशे यो विश्वस्या देववीतेरीशे विश्वायुरुषसो व्युष्टौ ।
आ यस्मिन् मना हवींष्यग्नावरिष्टरथः स्कभ्नाति शूषैः ॥३॥

शूषेभिर्वृधो जुषाणो अर्कदेवाँ अच्छा रघुपत्वा जिगाति ।
मन्द्रो होता स जुह्वा यजिष्ठः संमिश्रलो अग्निरा जिघर्ति देवान् ॥४॥

तमुल्लामिन्द्रं न रेजमानमग्निं गीभिर्नमोभिरा कृणुध्वम् ।
आ यं विप्रासो मतिभिर्गृणन्ति जातवेदसं जुह्वं सहानाम् ॥५॥

सं यस्मिन् विश्वा वसूनि जग्मुर्वाजे नाश्वाः सप्तीवन्त एवैः ।
अस्मे ऊतीरिन्द्रवाततमा अर्वाचीना अग्न आ कृणुष्व ॥६॥

अघा ह्यग्ने मत्ता निषद्या सद्यो जज्ञानो हव्यो बभूथ ।
तं ते देवासो अन् केतमायन्नधावर्धन्त प्रथमास ऊमाः ॥७॥

सूक्त ७

स्वस्ति नो दिवो अग्ने पृथिव्या विश्वायुर्धेहि यजथाय देव ।
सचेमहि तव दस्म प्रकेतैरुष्या ण उरुभिर्देव शंसैः ॥१॥

3. He who has power for every advent of godhead, who has power for the outbreak of the dawn and is the life of all, Fire in whom our thinkings are cast as offerings, his chariot goes unhurt and he supports all his strengths.

4. Increasing by his strengths, rejoicing in his illuminations he goes a swift galloper towards the gods; he is the rapturous priest of the call strong to sacrifice with his tongue of flame inseparable from the gods the Fire sheds on them his light.

5. Him fashion for you with your words and your obeisances as if Indra quivering at the dawn-ray, him whom illumined sages voice with their thoughts, the knower of all things born, the overpowering Flame.

6. Thou in whom all the Riches meet together in the plenitude like horses by their gallopings in their speed towards the goal, the protections most desired by Indra to us make close, O Fire.

7. Now, indeed, taking thy seat in thy greatness, O Fire, in thy very birth thou hast become the one to whom we must call; the gods walked by the ray of thy intuition, then they grew and were the first and supreme helpers.

SUKTA 7

1. Found for us felicity of earth and heaven and universal life that we may worship thee with sacrifice, O god; O doer of works, may we keep close to thy perceptions of knowledge; guard us, O god, with thy wide utterances.

इमा अग्ने मतयस्तुभ्यं जाता गोभिरश्वैरभि गुणन्ति राधः ।
यदा ते मर्तो अनु भोगमानङ्वसो दधानो मतिभिः सुजात ॥२॥

अग्निं मन्ये पितरमग्निमापिमग्निं भ्रातरं सदमित् सखायम् ।
अग्नेरनीकं बृहतः सपर्यं दिवि शुक्रं यजतं सूर्यस्य ॥३॥

सिध्ना अग्ने धियो अस्मे सनुत्रीर्यं त्रायसे दम आ नित्यहोता ।
ऋतावा स रोहिदश्वः पुरुक्षुर्द्युभिरस्मा अहभिर्दाममस्तु ॥४॥

द्युभिहितं मित्रमिव प्रयोगं प्रत्नमृत्विजमध्वरस्य जारम् ।
बाहुभ्यामग्निमायवोऽजनन्त विश्वु होतारं न्यसादयन्त ॥५॥

स्वयं यजस्व दिवि देव देवान् किं ते पाकः कृणवदप्रचेताः ।
यथायज ऋतुभिर्देव देवानेवा यजस्व तन्वं सुजात ॥६॥

MANDALA TEN

2. For thee these thoughts are born, O Fire, towards thee they voice our achievement of riches with its horses of power and herds of light when the mortal upheld by his thoughts following thee attains to thy enjoyment, O Fire, perfectly born, O shining One.

3. I think of the Fire as my father, my ally, my brother, ever my comrade; I serve the force of vast Fire, his bright and worshipped force of the Sun in heaven.

4. O Fire, effective in us are thy thoughts and conquerors of our aims: he whom thou deliverest, thou the eternal priest of the call in the house, who art that driver of the red horses, possessed of the Truth, possessor of the much store of riches, may happiness be his through the shining days.

5. The Fire founded by the heavens¹ as our friend and the means for our works, the ancient priest of the pilgrim-rites, the lover men brought into being by the strength of their two arms and seated within as the priest of the call in beings.

6. Thyself sacrifice in heaven to the gods, for what shall man immature in thought and unconscious of the knowledge do of thy work? Even as thou didst sacrifice in the order and times of the Truth, a god to the gods, O perfectly born Fire, so sacrifice to thy body.

¹ or, with his lights

भवा नो अग्नेऽवितो गोपा भवा वयस्कृदुत नो वयोधाः ।
रास्वा च नः सुमहो हव्यदार्ति त्रास्वोत नस्तन्वो अप्रयुच्छन् ॥७॥

त्रिशिरास्त्वाष्ट्रः

सूक्त ८

प्र केतुना बृहता यात्यग्निरा रोदसी वृषभो रोरवीति ।
दिवश्चिदन्तां उपमां उदानळपामुपस्थे महिषो ववर्ध ॥१॥

मुमोद गर्भो वृषभः ककुब्धानस्त्रेमा वत्सः शिमीर्वा अरावीत् ।
स देवतात्युद्यतानि कृण्वन् त्वेषु क्षयेषु प्रथमो जिगाति ॥२॥

आ यो मूर्धानं पित्रोररब्ध न्यध्वरे दधिरे सूरौ अर्णः ।
अस्य पत्मन्नरुषीरश्वबुध्ना ऋतस्य योनौ तन्वो जुषन्त ॥३॥

उषउषो हि वसो अग्नमेषि त्वं यमयोरभवो विभावा ।
ऋताय सप्त दधिषे पदानि जनयन् मित्रं तन्वे स्वायै ॥४॥

MANDALA TEN

7. O Fire, become our guardian and protector, become the creator of our growth and of our growth the upholder, O mighty One, give to us what we shall give as offerings to the gods, and unfailing our bodies deliver.

SUKTA 8

TRISHIRA TWASHTRA

1. The Fire journeys on with his vast ray of intuition, the Bull bellows to earth and heaven; he has reached up to the highest extremities of heaven, the mighty one has grown in the lap of the waters.

2. The Bull of the heights², the new-born rejoiced, the unfailing child worker rejoiced and shouted aloud; in the formation of the gods he does his exalted works and comes the first in his own abodes.

3. He who grasps the head of the father and mother they set within in the pilgrim-sacrifice, a sea from the Sun-world; in his path are the shining rays that are the foundations of the Horse of Power and they accept embodiment in the native seat of the Truth.

4. O shining One, thou comest to the front of dawn after dawn, thou hast become luminous in the Twins; thou holdest the seven planes for the Truth bringing Mitra to birth for thy own body.

² or, the humped-Bull,

भुवश्चक्षुर्मह ऋतस्य गोपा भुवो वरुणो यदुताय वेषि ।
भुवो अपां नपाज्जातवेदो भुवो दूतो यस्य हव्यं जुजोषः ॥५॥

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्धिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वर्षा जिह्वामग्ने चकृषे हव्यवाहम् ॥६॥

अस्य त्रितः ऋतुना वव्रे अन्तरिच्छन् धीतिं पितुरेवैः परस्य ।
सचस्यमानः पित्रोरुपस्थे जामि ब्रूवाण आयुधानि वेति ॥७॥

स पित्र्याण्यायुधानि विद्वानिन्द्रेषित आप्यो अभ्ययुध्यत् ।
त्रिशीर्षाणं सप्तरश्मि जघन्वान् त्वाष्ट्रस्य चित्रिः ससृजे त्रितो गाः ॥८॥

भूरीबिन्द्र उदिनक्षन्तमोजोऽवाभिनत् सत्पतिर्मन्यमानम् ।
त्वाष्ट्रस्य चिद्विश्वरूपस्य गोमामाचक्राणस्त्रीणि शीर्षा परा वर्क ॥९॥

5. Thou becomest the eye of the vast Truth; when thou journeyest to the Truth thou becomest Varuna, its guardian; thou becomest the child of the waters, O knower of all things born, thou becomest the messenger of the man in whose offering thou hast taken pleasure.

6. Thou art the leader of the sacrifice and leader to the mid-world to which thou resortest constantly with thy helpful team of mares; thou upholdest in heaven thy head that conquers the Sun-world, thy tongue thou makest, O Fire, the carrier of our offerings.

7. By his will Trita in the secret cave desiring by his movements the thinking of the supreme Father cherished in the lap of the Father and Mother, speaking the companion-word, seeks his weapons.

8. Trita Aptya discovered the weapons of the Father and missioned by Indra went to the battle; he smote the Three-headed, the seven-rayed and let loose the ray-cows of the son of Twashtri the form-maker.

9. Indra, the master of beings, broke that great up-striving meditating force and casted downward and making his own the ray-cows of Twashtri's son of the universal forms he took away from him his three heads.

हविर्धान आङ्गिः

सूक्त ११

वृषा वृष्णे वुदुहे वोहसा दिवः पयांसि यद्धो अबितेरवाभ्यः ।
विश्वं स वेद वरुणो यथा धिया स यज्ञियो यजतु यज्ञियां ऋतून् ॥१॥

रपद्गन्धर्वीरप्या च योषणा नदस्य नादे परि पातु मे मनः ।
इष्टस्य मध्ये अदितिर्नि घातु नो भ्राता नो ज्येष्ठः प्रथमो वि वोचति ॥२॥

सो चिन्तु भद्रा क्षुमती यशस्वत्युषा उवास मनवे स्वर्वती ।
यदीमुशन्तमुशतामनु ऋतुमग्निं होतारं विदथाय जीजनन् ॥३॥

अथ त्वं ब्रह्मं विभ्वं विचक्षणं विराभरविषितः श्येनो अध्वरे ।
यदी विशो वृणते दस्ममार्या अग्निं होतारमथ धीरजायत ॥४॥

सदासि रण्वो यवसेव पुष्यते होत्राभिरग्ने मनुषः स्वध्वरः ।
विप्रस्य वा यच्छशमान उक्थ्यं वाजं ससर्वा उपयासि भूरिभिः ॥५॥

HAVIRDHANA ANGI

SUKTA 11

1. Mighty from the mighty, strong and inviolable, he milked by the milking of heaven the streams of the Indivisible; Varuna knew all by his right thought. A lord of sacrifice, may he perform the order of the rites of the sacrifice.

2. May the Gandharvi speak to me and the Woman born from the Waters, may her protection be around my mind midst the roar of the river; may the indivisible mother establish us in the heart of our desire: my brother the greatest¹ and first declares it to me.

3. She the happy, and opulent and glorious, dawn has shone out for man bringing the Sun-world with her. When they gave birth to this Fire, an aspirant doing the will of the aspirants for the discovery of knowledge.

4. Now the Bird, the missioned Hawk, has brought the draught of the great and seeing wine to the pilgrim-sacrifice. When the Aryan peoples chose the doer of works, Fire the priest of the call, then the thought is born.

5. Ever art thou delightful like grasses to that which feeds on them, O Fire, doing well with thy voices of invocation the pilgrim-sacrifice for man when thou givest utterance to the plenitude of the word of the illumined sage, as one who has conquered, thou comest with thy multitude.

¹ or, the eldest

उदीरय पितरा जार आ भगमियक्षति हर्यतो हृत्त इष्यति ।
विवक्ति वल्लिः स्वपस्यते मल्लस्तविष्यते असुरो वेपते मती ॥६॥

यस्ते अग्ने सुमतिं मर्तो अक्षत् सहसः सूनो अति स प्र शृण्वे ।
इषं दधानो वहमानो अश्वैरा स द्युमां अमवान् भूषति द्यून ॥७॥

यदग्न एषा समितिर्भवाति देवी देवेषु यजता यजत्र ।
रत्ना च यद्विभजासि स्वधावो भागं नो अत्र वसुमन्तं वीतात् ॥८॥

श्रुधी नो अग्ने सवने सधस्थे युक्ष्वा रथममृतस्य द्रवित्नुम् ।
आ नो वह रोदसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

सूक्त १२

द्यावा ह क्षामा प्रथमे ऋतेनाऽभिभावे भवतः सत्यवाचा ।
देवो यन्मर्तान् यजथाय कृष्वन् त्सीवद्धोता प्रत्यङ्ग स्वमसुं यन् ॥१॥

MANDALA TEN

6. Upward lift the Father and Mother; the lover aspires to his enjoyment, rejoicing he obeys the urgings from his heart: a bearer of the word he speaks and jocund longs for the good work, the Mighty One puts forth his strength and is illumined by the Thought.

7. O Fire, O son of Force, the mortal who attains to thy right thinking goes forward and hears the truth beyond; holding the impelling force, borne by the horses of power, luminous and mighty he seeks to possess the heavens.

8. When, O Fire, takes place that sacrificial assembly, O master of sacrifice, the assembly divine among the gods, when thou distributest the ecstasies, O lord of nature, an opulent portion bring to us.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

SUKTA 12

1. Heaven and earth are the first to hear and by the Truth become possessed of the true speech when the god fashioning the mortal for the sacrificial act takes his seat as his priest of the call and turned towards its own force moves towards it.

देवो देवान् परिभूयतेन वहा नो हव्यं प्रथमश्चिकित्वान् ।
धूमकेतुः समिधा भास्वजीको मन्द्रो होता नित्यो वाचा यजीयान् ॥२॥

स्वावृग्देवस्यामृतं यवी गोरतो जातासो धारयन्त उर्वी ।
विश्वे देवा अनु तत् ते यजुर्गुह्ये यवेनी दिव्यं घृतं वाः ॥३॥

अर्चामि वां वर्धायापो घृतस्नू छावाभूमी शृणुतं रोदसी मे ।
अहा यद् छावोऽसुनीतिमयन् मध्वा नो अत्र पितरा शिशीताम् ॥४॥

किं स्वप्नो राजा जगृहे कदस्याऽति व्रतं चकृमा को वि वेद ।
मित्रश्चिद्धि ष्मा जुहुराणो देवाञ्छ्लोको न यातामपि वाजो अस्ति ॥५॥

दुर्मन्त्वत्रामृतस्य नाम सलक्ष्मा यद्विषरूपा भवाति ।
यमस्य यो मनवते सुमन्त्वग्ने तमृष्व पाह्यप्रयुच्छन् ॥६॥

2. A god encompassing the gods with the Truth, carry our offering, the first to awake to the knowledge; erect, thy light rises by the kindling with smoke for thy banner; thou art the rapturous eternal priest of the call strong by speech for the sacrifice.

3. When perfectly achieved is the immortality of the godhead, the immortality of the Light, men born in this world hold wide earth and heaven; all the gods follow in the track of that sacrificial act¹ of thine when the white cow is milked of her stream of divine Light.

4. O earth and heaven, I sing to you the word of illumination, pouring your light make my work grow, may the two firmaments hear me; when the days and the heavens have come by the guidance of the force, may the Father and Mother quicken us here with the sweetness of the wine.

5. On something in us the king has laid hold; what have we done that transgresses his law who can know? Even if the Friend is dealing crookedly with the gods there is as if a call to us as we go, there is upon us a plenitude.

6. Hard to seize by the mind in this world is the name of the immortal because he puts on features and becomes divergent forms; he who grasps perfectly with his mind and his thought seizes its controlling law, him, O Fire, O mighty One, undeviatingly protect.

¹ or, sacrificial word

यस्मिन् देवा विदधे मादयन्ते विवस्वतः सवने धारयन्ते ।
सूर्ये ज्योतिरवधुर्मास्यक्तून् परि द्योतानि चरतो अजस्रा ॥७॥

यस्मिन् देवा मन्मनि संचरन्त्यपीक्ष्ये न वयमस्य विप्र ।
मित्रो नो अत्रादितिरनागान् त्सविता देवो वरुणाय वोचत् ॥८॥

श्रुधी नो अग्ने सवने सधस्थे युक्त्वा रथममृतस्य द्रवितुम् ।
आ नो वह रोबसी देवपुत्रे माकिर्देवानामप भूरिह स्याः ॥९॥

विमद ऐन्द्रः प्राजापत्यो वा वासुक्रो वसुकृद्वा

सूक्त २०

भद्रं नो अपि वातय मनः ॥१॥

अग्निमीळे भुजां यविष्ठं शासा मित्रं दुर्धरीतुम् ।
यस्य धर्मन् त्वरेनीः सपर्यन्ति मातुरूधः ॥२॥

यमासा कृपनीळं भासाकेतुं वर्धयन्ति । भ्राजते ध्रेणिबन् ॥३॥

अर्यो विशां मातुरेति प्र यवानङ् दिवो अन्तान् । कविरध्रं वीद्यानः ॥४॥

7. The discovery of knowledge in which the gods find their rapture they hold in the house of the radiant sun; they have set in the sun its light, in the moon its rays and both circle unceasingly around its illumination.

8. The thought in which the gods meet together, when it is occult we know not of it. May Mitra and the indivisible mother and the godhead of the creative sun declare us sinless to Varuna.

9. Hear us, O Fire, in thy house, in the hall of thy session, yoke the galloping car of the Immortal; bring to us heaven and earth, parents of the gods; let none of the gods be away from us and mayst thou be here.

VIMADA AINDRA OR PRAJAPATYA,
OR VASUKRIT VASUKRA

SUKTA 20

1. Bring to us a happy mind.

2. I pray the Fire, the friend who is irresistible in his own command, in whose law the white rays attend on the Sun-world, serve the teat of the mother.

3. Fire whom face to face a home of light, one who brings the ray of intuition by his lustre they increase; he blazes with his row of flaming tusks.

4. He comes to us as a noble path for men when he travels to the ends of heaven; he is the seer and he lights up the sky¹.

¹ or, the cloud.

जुषद्ब्रह्म मानुषस्योर्ध्वस्तस्थावृभ्वा यज्ञे । मित्वन् त्सप पुर एति ॥५॥

स हि क्षेमो हविर्यज्ञः श्रुष्टीदस्य गातुरेति । अग्निं देवा वाशीमन्तम् ॥६॥

यज्ञासाहं दुष इषेऽग्निं पूर्वस्य शेवस्य । अग्नेः सनुमायुमाहुः ॥७॥

नरो ये के चास्मदा विश्वेत् ते वाम आ स्युः । अग्निं हविषा वर्धन्तः ॥८॥

कृष्णः श्वेतोऽश्वो यामो अस्य ब्रध्न ऋज उत शोणो यशस्वान् ।
हिरण्यरूपं जनिता जजान ॥९॥

एवा ते अग्ने विमदो मनीषामूर्जो नपादमृतेभिः सजोषाः ।
गिर आ वक्षत् सुमतीरियान इषमूर्जं सुक्षितिं विश्वमाभाः ॥१०॥

MANDALA TEN

5. Accepting the oblation of man he stands high exalted in the sacrifice, a skilful craftsman; he goes in our front building our home.

6. He is our secure foundation, he is our offering, he is the sacrifice; his path goes swiftly to its goal: the gods call Fire with its adze.

7. I desire from the Fire, powerful for the sacrifice the work of the supreme bliss;¹ they speak of him as the living son of the stone².

8. Whatever men are with us may they in all ways abide in happiness making the Fire to grow by the offerings.

9. Black is his movement and white and luminous and crimson-red, it is large and straight and glorious; golden of form the father brought into being.

10. So, O Fire, rapturous³ thou bearest thy thinking mind, O son of energy, companioning the immortals, coming to us thou bearest thy words and thy right thinkings, thou bringest impelling force, energy, happy worlds of habitation, all.

¹ or, the work that brings the supreme bliss;

² or, of the Rock, or the Peak.

³ or, Vimada, the rapturous one, coming carries to thee, O Fire, his thinking mind, to thee his words and his right thinkings, brings etc.

सुक्त २१

आग्निं न स्ववृक्षितभिर्होतारं त्वा वृणीमहे ।
यज्ञाय स्तीर्णबर्हिषे वि वो मदे शीरं पावकशोचिषं विवक्षसे ॥१॥

त्वामु ते स्वाभुवः शुम्भन्त्यश्वराधसः ।
वेति त्वामुपसेचनी वि वो मदे ऋजीतिरग्न आहुतिर्विवक्षसे ॥२॥

त्वे धर्माण आसते जुह्वभिः सिञ्चतीरिव ।
कृष्णा रूपाण्यर्जुना वि वो मदे विश्वा अधि धियो धिषे विवक्षसे ॥३॥

यमग्ने मन्यसे रयिं सहसावन्नमर्त्य ।
तमा नो वाजसातये वि वो मदे यज्ञेषु चित्रमा भरा विवक्षसे ॥४॥

अग्निर्जातो अथर्वणा विदद्विद्वानि काव्या ।
भुवद्भूतो विवस्वतो वि वो मदे प्रियो यमस्य काम्यो विवक्षसे ॥५॥

त्वां यज्ञेष्वीळतेऽग्ने प्रयत्यध्वरे ।
त्वं वसूनि काम्या वि वो मदे विश्वा दधासि दाशुषे विवक्षसे ॥६॥

MANDALA TEN

SUKTA 21

1. By our self-purifications we elect thee, the Fire as our priest of the call, for the sacrifice where strewn is the grass,—in the intoxication of your rapture,—intense with thy purifying light of flame—and thou growest to greatness.

2. Those who have achieved possession of Horse, are very close to thee and glorify thee; the ladle goes to thee,—in the intoxication of your rapture,—direct, carrying the oblation, O Fire,—and thou growest to greatness.

3. In thee the upholding laws reside; sprinkling out their contents as with ladle black forms and white—in the intoxication of your rapture—all glories thou holdest—and thou growest to greatness.

4. O forceful and immortal Fire, whatever wealth thou deemest fit, that for the winning of the plenitudes—in the intoxication of your rapture,—bring to us a wealth of various lights in the sacrifices,—and thou growest to greatness.

5. The Fire born from Atharvan knows all seer-wisdoms, he becomes the messenger of the luminous sun,—in the intoxication of your rapture—dear and desirable to the lord of the law—and thou growest to greatness.

6. Thee they pray in the sacrifices, O Fire, as the pilgrim-sacrifice goes on its way; all desirable treasures—in the intoxication of your rapture—thou foundest for the giver, and thou growest to greatness.

त्वां यज्ञेष्वृत्विजं चारुमग्ने नि षेदिरे ।
घृतप्रतीकं मनुषो वि वो मदे शुक्रं चेतिष्ठमक्षभिविवक्षसे ॥७॥

अग्ने शुक्लेण शोचिषोरु प्रथयसे बृहत् ।
अभिक्रन्दन् वृषायसे वि वो मदे गर्भं दधासि जामिषु विवक्षसे ॥८॥

वत्सप्रिर्भालन्दनः

सूक्त ४५

दिवस्पारि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥१॥

विद्या ते अग्ने त्रेधा त्रयाणि विद्या ते धाम विभृता पुरुत्रा ।
विद्या ते नाम परमं गुहा यद्विद्या तमुत्सं यत आजगन्थ ॥२॥

समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिर्वासमपामुपस्थे महिषा अवर्धन् ॥३॥

MANDALA TEN

7. Thee as the priest of the rite in the sacrifices men have seated, O Fire, beautiful, luminous of front,—in the intoxication of your rapture—bright and, with thy eyes, most conscious of knowledge—and thou growest to greatness.

8. O Fire, with thy bright light of flame thou spreadest the wide Vast, clamouring thou becomest the bull—in the intoxication of your rapture—and settest the child of the womb in the sisters—and thou growest to greatness.

VATSAPRI BHALANDANA

SUKTA 45

1. Above heaven was the first birth of the Fire, over us was his second birth as the knower of all things born, his third birth was in the waters, a god-mind; him continuously one kindles and with one's thought perfectly fixed on him adores.

2. O Fire, we know the triple three of thee, we know thy seats borne widely in many planes, we know thy supreme Name which is in the secrecy, we know that front of things whence thou camest.

3. He of the god-mind kindled thee in the Ocean, within the Waters, he of the divine vision kindled thee, O Fire, in the teat of heaven; the mighty ones made thee to grow where thou stoodest in the third kingdom, in the lap of the waters.

अक्रन्ददग्निः स्तनयन्निव द्यौः क्षामा रेरिहृद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अत्यदा रोदसी भानुना भात्यन्तः ॥४॥

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहस्रो अप्सु राजा वि भात्यग्र उषसामिधानः ॥५॥

विश्वस्य केतुर्भुवनस्य गर्भं आ रोदसी अपृणाञ्जायमानः ।
वीळं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥६॥

उशिक् पावको अरतिः सुमेधा मर्तेष्वग्निरमृतो नि धायि ।
इर्यति धूममरुधं भरिभ्रदुच्छुक्त्रेण शोचिषा द्यामिनक्षन् ॥७॥

वृशानो रुक्म उर्विया व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौर्जनयत् सुरेताः ॥८॥

यस्ते अद्य कृणवद् भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो अञ्छाऽभि सुम्नं देवभक्तं यविष्ठ ॥९॥

4. Fire cried aloud like heaven thundering, he licked the earth revealing its growths: when kindled and born, at once he saw all this that is; he shines out with his light between earth and heaven.

5. An exalter of glories, a holder of the riches, a manifest of thinking mind, a guardian of the wine of delight, a shining One, the son of force, the king in the Waters, he grows luminous as he burns up in the front of the dawns.

6. The ray of intuition of the universe, the child in the womb of the world, in his coming to birth he filled earth and heaven; going beyond them he rent even the strong mountain when the peoples of the five births sacrificed to the fire.

7. An aspirant and traveller and wise of mind, a purifying flame, the Fire who is set within as the immortal in mortals, he sends forth and carries a ruddy smoke striving with his bright flame of light to reach heaven.

8. Visible, golden of light, widely he shone; resplendent in his glory he is life hard to violate: the Fire by his expandings became immortal when heaven with its strong seed had brought him to birth.

9. O god, O happy light, O Fire, he who has prepared for thee the luminous honeycomb¹ him lead forward towards a more opulent state, O youthful godhead, even to the bliss enjoyed by the gods.

¹ or, the cake of light

आ तं भज सौधवसेष्वग्न उक्थउक्थ आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वैः ॥१०॥

त्वामग्ने यजमाना अनु ह्यून् विश्वा वसु दधिरे वार्याणि ।
त्वया सह ब्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः ॥११॥

अस्ताव्यग्निर्नरां सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हृवेम देवा धत्त रयिमस्मे सुवीरम् ॥१२॥

सूक्त ४६

प्र होता जातो महान् नभोविष्मृषद्वा सीदवपामुपस्थे ।
दधिर्यो धायि स ते वयांसि यन्ता वसूनि विधत्ते तनूपाः ॥१॥

इमं विधन्तो अपां सधस्थे पशुं न नष्टं पदैरनु ग्मन् ।
गहा चतन्तमुशिजो नमोभिरिच्छन्तो धीरा भृगवोऽविन्दन् ॥२॥

MANDALA TEN

10. O Fire, bestow on him his share in the things of inspired knowledge, in word upon word as it is spoken: he becomes dear to the sun, dear to Fire; upward he breaks with what is born in him, upward with the things that are to be born.

11. O Fire, men who sacrifice to thee day after day hold in themselves all desirable riches; desiring the treasure in thy companionship, aspiring, they burst open the covered pen of the Ray-Cows.

12. The Fire has been affirmed in their lauds by the sages, he who is full of bliss for men, the Universal God-head, guardian of the wine of delight. Let us invoke earth and heaven free from hostile powers; found in us, O gods, a wealth full of hero-mights.

SUKTA 46

1. The great priest of the call has been born; the knower of the heavens, he who is seated in man, may he take his seat in the lap of the waters: he who upholds us and who is held in us, rules for thee his worshipper thy expendings and thy riches and is the protector of thy body.

2. They worshipped him in the session of the waters, as if the cow of vision lost they followed him by his tracks; where he hid in the secret cavern, aspiring with obeisance the Flame-Seers, the wise thinkers desired and found him.

इमं त्रितो भूर्यविन्दविच्छन् वैभूवसो मूर्धन्यघ्न्यायाः ।
स शेवृधो जात आ हर्म्येषु नाभिर्युवा भवति रोचनस्य ॥३॥

मन्त्रं होतारमुशिजो नमोभिः प्राञ्चं यज्ञं नेतारमध्वराणाम् ।
विशामकृष्वन्नरतिं पावकं हव्यवाहं दधतो मानुषेषु ॥४॥

प्र भूर्जयन्तं मह्यं विपोधां मूरा अमूरं पुरां दमणिम् ।
नयन्तो गर्भं वनां धियं धुहिरिश्मभुं नार्वणिं धनर्चम् ॥५॥

नि पस्त्यासु त्रितः स्तभूयन् परिवीतो योनौ सीवदन्तः ।
अतः संगृभ्या विशां दमूना विधर्मणायन्त्रैरीयते नृन् ॥६॥

अस्याजरासो दमामरित्रा अर्चदूमासो अग्नयः पावकाः ।
श्वितीक्षयः श्वात्रासो भूरण्यवो वनर्षवो वायवो न सोमाः ॥७॥

3. Him greatly desiring Trita,¹ son of the master of wide riches, found on the head of the light unslayable; he is born the youth who increases the felicity in our mansions and becomes the navel-centre of the luminous world.

4. In their aspiration they created him by their obeisance and set him in men as the rapturous priest of the call, the sacrificer ever-moving forward, the leader of the pilgrim-sacrifices, the traveller, the carrier of the offering, the purifying Flame.

5. He has come into being and leading him like a golden-maned war-horse, the great, the victorious, the founder of the Light, men ignorant one who is free from ignorance, the render of the cities, the child of the forests, whose wealth is the illumined word²—they established the thought.

6. May Trita in the homesteads holding all firmly³ take his session in his native seat within and all-encompassing; thence, a dweller in man's home, taking all into his grasp, by a wide law of his action, by unrestrained movements he journeys to the gods.

7. His ageless and purifying fires are the defenders of our homes, lifting their luminous smoke; white-flaming, dwellers in the Tree, they are our strengtheners and supporters and like winds and like wine.

¹ Trita the triple born from the All-pervading Substance.

² or, the illumination

³ or, setting himself firmly

प्र जिह्वाया भरते वेपो अग्निः प्र वयुनानि चेतसा पृथिव्याः ।
तमायवः शुचयन्तं पावकं मन्त्रं होतारं दधिरे यजिष्ठम् ॥८॥

द्यावा यमग्निं पृथिवी जनिष्टामापस्त्वष्टा भृगवो यं सहोभिः ।
ईलेन्यं प्रथमं मातरिश्वा देवास्ततक्षुर्मनवे यजत्रम् ॥९॥

यं त्वा देवा दधिरे हव्यवाहं पुरुस्पृहो मानुषासो यजत्रम् ।
स यामग्नने स्तुवते वयो धाः प्र देवयन् यशसः सं हि पूर्वोः ॥१०॥

अग्निः सौचीकः

सूक्त ५१

महत् तदुल्बं स्थविरं तदासीद्येनाविष्टितः प्रविवेशियापः ।
विश्वा अपश्यद्बहुधा ते अग्ने जातवेदस्तन्वो देव एकः ॥१॥

को मा ददर्श कतमः स देवो यो मे तन्वो बहुधा पर्यपश्यत् ।
क्वाह मित्रावरुणा क्षियन्त्यग्नेर्विश्वाः समिधो देवयानीः ॥२॥

MANDALA TEN

8. Fire carries with his tongue the illumination of wisdom, he carries in his consciousness earth's discoveries of knowledge; him men hold the illuminating and purifying rapturous priest of the call most strong for sacrifice.

9. This is the Fire to whom earth and heaven gave birth; and the waters, the form-maker and the Flame-Seers by their strengths and life that grows in the mother and the gods have fashioned for man desirable, first and supreme, a master of sacrifice.

10. Thou art he whom the gods have set as the carrier of the offerings and men with their many desires as the lord of sacrifice; so do thou, O Fire, found in thy journeying wide expansion for him who lauds thee and making him divine gather in him many glorious things.

SUKTA 51

1. Large was the covering and it was dense in which thou wert wrapped when thou didst enter into the waters; one was the god who saw thee but many and manifold were thy bodies which he saw, O Fire, O knower of all things born.

2. Which of the gods was he who saw everywhere my bodies in many forms? O Mitra and Varuna, where then dwell all the blazings of the Fire which are paths of the gods?

ऐच्छाम त्वा बहुधा जातवेदः प्रविष्टमग्ने अप्सवोषधीषु ।
तं त्वा यमो अचिकेच्छित्रभानो वशान्तरुष्यादतिरोचमानम् ॥३॥

होत्राबहं वरुण बिभ्यदायं नेदेव मा युनजन्नत्र देवाः ।
तस्य मे तन्वो बहुधा निविष्टा एतमर्थं न चिकेताहमग्निः ॥४॥

एहि मनुर्वेवयुर्यज्ञकामोऽरंकृत्या तमसि क्षेप्यग्ने ।
सुगान् पथः कृणुहि देवयानान् वह हव्यानि सुमनस्यमानः ॥५॥

अग्नेः पूर्वे भ्रातरो अर्थमेतं रथीवाध्वानमन्वावरीवुः ।
तस्मान्निवृत्त्या वरुण दूरमायं गौरो न क्षेप्नोरविजे ज्यायाः ॥६॥

कुर्मस्त आयुरजरं यदग्ने यथा युक्तो जातवेदो न रिष्याः ।
अथा वह्रासि सुमनस्यमानो भागं देवेभ्यो हविषः सुजात ॥७॥

प्रयाजान् मे अनुयाजाँश्च केवलानूर्जस्वन्तं हविषो वत्त भागम् ।
घृतं चापां पुरुषं चौषधीनामग्नेश्च दीर्घमायुरस्तु देवाः ॥८॥

3. We desire thee, O Fire, O knower of all things born, when thou hast entered manifoldly into the growths of the earth and into the waters; there the lord of the law grew aware of thee, O thou of the many diverse lights, shining luminous beyond the ten inner dwelling places.

4. O Varuna, fearing the sacrificants' office that so the gods might not yoke me to that work; so my bodies entered manifoldly, for I, Fire, was not conscious of this goal of the movement.

5. Come to us; the human being, god-seeking is desirous of sacrifice, he has made all ready but thou dwellest in the darkness, O Fire. Make the paths of the journeying of the gods easy to travel, let thy mind be at ease, carry the offerings.

6. The ancient brothers of the Fire chose this goal to be reached as charioteers follow a path; therefore in fear I came far away, O Varuna. I started back as a gaur from the bow-string of the archer.

7. Since we make thy life imperishable, O Fire, O knower of all things born, so that yoked with it thou shalt not come to harm, then with thy mind at ease thou canst carry their share of the offering to the gods, O high-born Fire.

8. Give me the absolutes that precede and follow the sacrifice as my share of the oblation packed with the energy; give me the light from the waters and the soul from the plants and let there be long life for the Fire, O gods.

तव प्रयाजा अनुयाजाश्च केवल ऊर्जस्वन्तो हविषः सन्तु भागाः ।
तवाग्ने यज्ञोयमस्तु सर्वस्तुभ्यं नमन्तां प्रदिशश्चतस्रः ॥९॥

सुमित्रो वाध्रयश्वः

सूक्त ६९

भद्रा अग्नेर्वध्रयश्वस्य संबृशो वामी प्रणीतिः सुरणा उपेतयः ।
यदीं सुमित्रा विशो अप इन्धते घृतेनाहुतो जरते दविद्युतत् ॥१॥

घृतमग्नेर्वध्रयश्वस्य वर्धनं घृतमन्नं घृतम्बस्य मेदनम् ।
घृतेनाहुत उर्विया वि पप्रथे सूर्य इव रोचते सर्पिरासुतिः ॥२॥

यत् ते मनुयदनीकं सुमित्रः समीधे अग्ने तद्विवं नवीयः ।
स रेवच्छोच स गिरो जुषस्व स वाजं दधि स इह श्रवो धाः ॥३॥

यं त्वा पूर्वमीळितो वध्रयश्वः समीधे अग्ने स इवं जुषस्व ।
स नः स्तिपा उत भवा तनूपा दात्रं रक्षस्व यद्विवं ते अस्मे ॥४॥

MANDALA TEN

9. Thine be the absolute, precedents and consequents of the sacrifice, the portions packed with energy of the oblation; thine, O Fire, be all this sacrifice; may the four regions bow down to thee.

SUMITRA VADHRYASHWA

SUKTA 69

1. Happy are the seeings of the Fire of the gelded Horse, pleasurable his guidance, delightful his approaches; when the friendly peoples set him ablaze in their front, fed with the oblations of the Light he flames up for his worshipper.

2. The Light is the increasing of the Fire of the gelded Horse, Light is his food, Light is his fattening: fed with the oblation of the Light wide he spread; he shines as the Sun when there is poured on him its running stream.

3. The force of flame which thinking man, which the friendly one, set ablaze, this is that new force, O Fire; so opulently shine, so accept our words, so take the plenitude by violence, so found here the inspired knowledge.

4. That flame of thine of old which the gelded Horse, when prayed, set blazing high, O Fire who art that flame, this too accept; as that flame, become the protector of our stable erections and the protector of our bodies, guard this giving of thine which is here in us.

भवा ह्यग्नी वाध्रघश्वोत गोपा मा त्वा तारीवभिमातिर्जनानाम् ।
शूर इव धृष्णुश्च्यवनः सुमित्रः प्र नु वोचं वाध्रघश्वस्य नाम ॥५॥

समज्जघा पर्वत्या वसूनि दासा वृत्राण्यार्या जिगेथ ।
शूर इव धृष्णुश्च्यवनो जनानां त्वमग्ने पूतनार्यूरभि ष्याः ॥६॥

दीर्घतन्तुर्बृहदुक्षायमग्निः सहस्रस्तरीः शतनीथ ऋभ्वा ।
द्युमान् द्युमत्सु नृभिर्मृज्यमानः सुमित्रेषु दीदयो देवयत्सु ॥७॥

त्वे धेनुः सुदुघा जातवेदोऽसश्चतेव समना सबर्धुक् ।
त्वं नृभिर्दक्षिणावद्भिरग्ने सुमित्रेभिरिध्यसे देवयद्भिः ॥८॥

देवाश्चित् ते अमृता जातवेदो महिमानं वाध्रघश्व प्र वोचन् ।
यत् संपृच्छं मानुषीर्विश आयन् त्वं नृभिरजयस्त्वावृधेभिः ॥९॥

5. Become full of light, O gelded Horse, and become our protector, let not the assault of men pierce thee; thou art like a hero, a violent overthrower and the good Friend: lo, I have uttered the names of the Fire of the gelded Horse.

6. Thou hast conquered the riches of the plains and the riches of the mountain, the destroyer foemen, and the Aryan freemen: like a hero art thou, a violent overthrower of men, O Fire, mayst thou overcome those who battle against us.

7. This Fire is the long Thread, the vast Bull, one with a thousand layers and a hundred leadings, he is the Craftsman; luminous in men luminous, made bright by the hands of men, may he flame out in the strivers after godhead, in the friendly people¹.

8. In thee is the good milch-cow, O knower of all things born, as if unstayingly equal in its yield, giving its nectar-milk. O Fire, thou art set alight by men who have the intuitive judgment, strivers after godhead, the friendly people.

9. Even the immortal gods proclaim thy greatness, O knower of all things born, O Fire of the gelded Horse. That which I sought by questioning, coming to the human peoples, thou hast conquered by men who grow by thee².

¹ in the Sumitras, the name of the Rishi; but throughout the hymn there is a double or symbolic meaning in the names.

² or, who make thee grow in them.

पितेव पुत्रमविभरूपस्थे त्वामग्ने वध्रघश्वः सपर्यन् ।
जुषाणो अस्य समिधं यविष्ठोत पूर्वा अवनोर्वाधतश्चित् ॥१०॥

शश्वदग्निर्वध्रघश्वस्य शत्रून् नृभिर्जिगाय सुतसोमवद्भिः ।
समनं चिददहश्चित्रभानोऽव द्राधन्तमभिनद्वृधश्चित् ॥११॥

अयमग्निर्वध्रघश्वस्य वृत्रहा सनकात् प्रेद्धो नमसोपवाक्यः ।
स नो अजामीरुत वा विजामीनभि तिष्ठ शर्वतो वाध्रघश्व ॥१२॥

सूक्त ७०

इमां मे अग्ने समिधं जुषस्वेळस्पदे प्रति हर्या घृताचीम् ।
वर्ष्मन् पृथिव्याः सुविनत्वे अह्नामूर्ध्वो भव सुक्रतो देवयज्या ॥१॥

आ देवानामप्रयावेह यातु नराशंसो विश्वरूपेभिरश्वैः ।
ऋतस्य पथा नमसा मियेधो देवेभ्यो देवतमः सुषूवत् ॥२॥

MANDALA TEN

10. Thee as the father carries his son in his lap so the gelded Horse carried and tended thee, O Fire; O youthful god, accepting his fuel thou didst conquer even the supreme and mighty.

11. Fire has ever conquered the enemies of the gelded Horse by men who have pressed the Soma wine; O thou of the bright diverse lights, thou hast broken and cast down the foe that was equal and the foe that was mighty and thou hast given him increase.

12. This Fire is the slayer of the enemies of the gelded Horse lit from of old and to be invoked with obeisance; so do thou assail those who attack him both the uncompanied and the one with many companions, O Fire of the gelded Horse.

SUKTA 70

1. O Fire, accept the fuel I give thee; in the seat of revelation take joy in the luminous Thought: on the high top of earth, in the brightness of the days, become high uplifted by worship of sacrifice to the gods, O strong of will!

2. May he who travels in front of the gods, he who voices the godhead, come here with his horses of universal forms; pure and most divine, may he hasten with our obeisance on the path of the Truth to the gods.

शश्वत्तममीळते वृत्त्याय हविष्मन्तो मनुष्यासो अग्निम् ।
वहिष्ठाँरश्वैः सुवृता रथेनाऽऽदेवान् यक्षि नि षदेह होता ॥३॥

वि प्रथतां देवजुष्टं तिरश्चा दीर्घं द्राघ्मा सुरभि भूत्वस्मे ।
अहेळता मनसा देव बहिरिन्द्रज्येष्ठां उशतो यक्षि देवान् ॥४॥

दिवो वा सानु स्पृशता वरीयः पृथिव्या वा मात्रया वि ध्वयध्वम् ।
उशतीर्द्वारो महिना महद्भिर्वैवं रथं रथयुर्धारयध्वम् ॥५॥

देवी दिवो दुहितरा सुशिल्पे उषासानक्ता सदतां नि योनौ ।
आ वां देवास उशती उशन्त उरौ सीदन्तु मुभगे उपस्थे ॥६॥

ऊर्ध्वो ग्रावा बृहदग्निः समिद्धः प्रिया धामान्यदितेरुपस्थे ।
पुरोहितावृत्विजा यज्ञे अस्मिन् विवुष्टरा द्रविणमा यजेयाम् ॥७॥

तिक्तो देवीर्बाहिरिबं वरीय आ सीदत चक्रमा वः स्योनम् ।
मनुष्वद्यज्ञं सुधिता हवींषीळा देवी घृतपदी जुषन्त ॥८॥

MANDALA TEN

3. Men bringing their offerings ask for the Fire everlasting to be their envoy: so do thou with thy horses strong to bear and thy swiftly moving car bring to us the gods; take here thy seat as the priest of the call.

4. May seat acceptable to the gods spread wide in us and all its long horizontal length become fragrant. Occupy that seat, O god, with a mind not inclining to wrath, and to the gods with Indra for their greatest offer sacrifice.

5. Touch either heaven's superior peak or swing wide open with all the extent of earth, O doors of aspiration, who desire the chariot of the gods, hold in your greatness and by the great the divine car.

6. Let the two divine daughters of heaven, formed beautifully, dawn and night, sit in their native seat; O dawn and night, O you who aspire, may the gods aspiring sit on your wide lap, O blissful ones.

7. High stands up the stone of the pressing, high the Fire is kindled, may it touch the vast and the seats dear to us in the lap of the infinite mother; O you who are vicars and ordinants of the rite in this sacrifice, you twain who have greater knowledge, may you win for us by sacrifice the Treasure.

8. O ye three goddesses, sit on the superior seat which we have made delightful for you; may the mother of Revelation and the two goddesses with the luminous feet accept our firmly placed offerings and our human worship of sacrifice.

देव त्वष्टर्यद्व चास्त्यमानडधदङ्गिरसामभवः सचाभूः ।
स देवानां पाथ उप प्र विद्वानुशन् यक्षि ब्रविणोदः सुरत्नः ॥९॥

वनस्पते रशानया नित्यूया देवानां पाथ उप वक्षि विद्वान् ।
स्वदाति देवः कृणवद्वर्षीप्यवतां द्यावापृथिवी हवं मे ॥१०॥

आग्ने वह्नवद्वर्षमिष्टये न इन्द्रं दिवो मरुतो अन्तरिक्षात् ।
सीदन्तु बर्हिर्विश्व आ यजत्राः स्वाहा देवा अमृता मादयन्ताम् ॥११॥

अग्निः सौचीकः वैश्वानरो वा,
ससिर्वाजम्भरो वा

सूक्त ७९

अपश्यमस्य महतो महित्वममर्त्यस्य मर्त्यासु विक्षु ।
नाना हनू विभृते सं भरेते असिन्वती बप्सती भूर्यस्तः ॥१॥

गहा शिरो निहितमृधगक्षी असिन्वन्नस्ति जिह्वया वनानि ।
अत्राप्यस्मै पङ्भिः सं भरन्त्युत्तानहस्ता नमसाधि विक्षु ॥२॥

9. O divine maker of forms, since thou hast reached beauty in thy works, since thou hast become companion in thy being to the Angirasa seers, forward then to the goal of the journeyings of the gods, for thou knowest it! Aspiring, perfect in ecstasy, sacrifice to the gods, O giver of the treasure.

10. O Tree, knowing the goal of the journeyings of the gods, bear us to it binding with the radiant cord. May the godhead fashion the offerings in which he takes pleasure: may heaven and earth protect our call.

11. O Fire, bring Varuna to our sacrifice, Indra from heaven, the Life-Gods from mid-air; may all the lords of sacrifice sit on our sacred seat, may the immortal gods take rapture in the *Swaha*.

AGNI SAUCHIKA OR VAISHWANARA OR SAPTI VAJAMBHARA

SUKTA 79

1. I have seen the greatness of this great one, the Immortal in the mortal peoples. The jaws of this abundant eater, separate and held apart, are brought close together, devouring, insatiable.

2. His head is in the secrecy, his eyes wide apart, insatiable he eats up the forest with his tongue of flame. They bring together his foods for him with the pacings of their feet, their hands of obeisance are outstretched in the peoples.

प्र मातुः प्रतरं गुह्यमिच्छन् कुमारो न वीरुधः सर्पबुर्धोः ।
ससं न पक्वमविदच्छुचन्तं रिरिह्वांसं रिप उपस्थे अन्तः ॥३॥

तद्वामृतं रोदसी प्र ब्रवीमि जायमानो मातरा गर्भो अस्ति ।
नाहं देवस्य मर्त्यश्चिकेताऽग्निरङ्ग विचेताः स प्रचेताः ॥४॥

यो अस्मा अन्नं तृष्णादधात्याज्यैर्घृतैर्जुहोति पुष्यति ।
तस्मै सहस्रमक्षभिर्वि चक्षेज्जने विश्वतः प्रत्यङ्गहसि त्वम् ॥५॥

किं देवेषु त्यज एनश्चकर्थाज्जने पुच्छामि नु त्वामविद्वान् ।
अक्रीळन् क्रीळन् हरिरत्तवेऽवन् वि पर्वशश्चकर्तं गामिवासिः ॥६॥

विषूचो अश्वान् युयुजे वनेजा ऋजीतिभी रशनाभिर्गृभीतान् ।
चक्षवे मित्रो वसुभिः सुजातः समानूधे पर्वभिर्वावृधानः ॥७॥

सूक्त ८०

अग्निः सप्ति वाजंभरं ददात्यग्निर्वीरं श्रुत्यं कर्मनिःष्ठां ।
अग्नी रोदसी वि चरत् समञ्जन्नग्निरर्नारिं वीरकुक्षि पुरंधिम् ॥१॥

3. Desiring the secret place of the mother farther beyond he crawls like a child over the wide growths of earth. One finds him shining like ripe corn, licking away the hurts, within in her lap.

4. O heaven and earth, I declare to you that Truth of you,—in his very birth the child of your womb devours his parents. I am mortal and know not of the godhead; Fire is the all-conscious knower and he is the thinker.

5. He who sets swiftly for him his food casts on him the outpourings of light by which he is nourished, for him he sees with a thousand eyes: O Fire, thou frontest us on every side.

6. What omission or sin hast thou done before the gods, I ask thee, O Fire, for I know not. In his play unplaying a tawny lion, eating only to devour, he has cut all asunder limb by limb, as a knife cuts the cow.

7. He who is born in the forests has yoked his horses tending all ways but caught back by straight-held reins. Mitra, well-born, has distributed to him the treasures and he has grown to completeness increasing in every member.

SUKTA 80

1. Fire gives to us the Horse that carries the plenitude, Fire gives the Hero who has the inspired hearing and stands firm in the work; Fire ranges through earth and heaven revealing all things, Fire gives the Woman, the tenant of the city,¹ from whose womb is born the hero.

¹ or, the many-thoughted,

अग्नेरप्नसः समिदस्तु भद्राऽग्निर्मही रोदसी आ विवेश ।
अग्निरेकं चोदयत् समत्स्वग्निर्बृत्राणि दयते पुरुणि ॥२॥

अग्निर्हं त्यं जरतः कर्णमावाऽग्निरद्वयो निरदहज्जरूथम् ।
अग्निरत्रि घर्म उरुष्यदन्तरग्निर्नुमेधं प्रजयासृजत् सम् ॥३॥

अग्निर्वाद् ब्रविणं वीरपेशा अग्निर्ऋषि यः सहस्रा सनोति ।
अग्निर्विवि हव्यमा ततानाऽग्नेर्धामानि विभृता पुरुत्रा ॥४॥

अग्निमुख्यैर्ऋषयो वि ह्वयन्तेऽग्निं नरो यामनि बाधितासः ।
अग्निं वयो अन्तरिक्षे पतन्तोऽग्निः सहस्रा परि याति गोनाम् ॥५॥

अग्निं विश ईळते मानुषीर्या अग्निं मनुषो नहुषो वि जाताः
अग्निर्गन्धर्वी पथ्यामृतस्याऽग्नेर्गव्यतिर्घृत आ निषत्ता ॥६॥

2. May there be a happy fuel for Fire at his labour, Fire enters into the great earth and heaven: Fire urges on one who is all alone in his battles, Fire cleaves asunder the multitude of the enemy.

3. Fire has protected the ear¹ of the worshipper², Fire burnt out the Waster³ from the waters; Fire delivered Atri within the blaze⁴, Fire united man's⁵ sacrifice with its progeny.

4. May Fire in the hero's shape give us the Treasure, may Fire give us the sage who wins the thousands; Fire has extended the offering in heaven, his are the planes upheld separately in many spaces.

5. Fire the sages with their utterances call to every side, to Fire men call who are opposed in their march, to Fire the Birds flying in mid-air; Fire encircles the thousands of the Ray-Cows.

6. Fire the peoples pray who are human, Fire men of different birth who dwell as neighbours, Fire brings the Gandharvi to the path of the Truth, the Fire's path of the ray-cows is settled in the Light.

¹ "*Tyam*", "that other" ear, the inner ear which listens to inspired knowledge.

² Sayana takes the two words "*jarataḥ*" "*karna*" as if they were one indicating the name of the Rishi "*Jaratkarna*".

³ Sayana renders "*jarūtha*" "a demon".

⁴ Sayana renders "in the hot cauldron" "in the earth".

⁵ Sayana renders "gave progeny to the Rishi Nrimedha".

अग्नये ब्रह्म ऋभवस्ततश्चरन्ति महामवोचामा सुवृक्षितम् ।
अग्ने प्राव जरितारं यविष्ठाग्ने महि ब्रविणमा यजस्व ॥७॥

पायुर्भारद्वाजः

सूक्त ८७

रक्षोहणं वाजिनमा जिघर्षि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः स नो दिवा स रिषः पातु नक्तम् ॥१॥

अयोदंष्ट्रो अचिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान् रभस्व क्रव्यादो वृक्ष्यपि धत्स्वासन् ॥२॥

उभोभयाविन्नुप धेहि दंष्ट्रा हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याहि राजञ्जम्भैः सं धेह्यभि यातुधानान् ॥३॥

यज्ञैरिषूः संनममानो अग्ने वाचा शल्यीं अशनिभिर्विहानः ।
ताभिर्विध्य हृदये यातुधानान् प्रतीचो बाहून् प्रति भङ्ग्येषाम् ॥४॥

7. The divine craftsmen have fashioned the Wisdom-Word for the Fire, the Fire we have declared as a vast purification. O ever-youthful Fire, protect thy worshipper; O Fire, win for him by sacrifice the great Treasure.

PAYU BHARADWAJA

SUKTA 87

1. I set ablaze Fire of the plenitude, the slayer of the Rakshasas, I approach him as a friend and the widest house of refuge;¹ the Fire has been kindled and grows intense by the workings of the will, may he protect us from the doer of hurt, by the day and by the night.

2. O knower of all things born, high-kindled, iron-tusked, touch with thy ray the demon-sorcerers; do violence to him with thy tongue of flame, the gods who kill,² the eaters of flesh, putting them off from us shut them into thy mouth.

3. Destruction, whetting set upon them both thy tusks, the higher and the lower, O thou who art of both worlds,³ thou circle in the mid-air, O king, and snap up in thy jaws the demon-sorcerers.

4. Turning on them by our sacrifices thy arrows, O Fire, by our speech thy javelins, plastering them with thy thunderbolts pierce with these in their hearts the demon-sorcerers who confront us, break their arms.

¹ or. a widest peace;

² or, the gods of ignorance,

³ or, O thou who hast both,

अग्ने त्वच्चं यातुधानस्य भिन्धि हिंसाशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात् क्रविष्णुर्वि चिनोतु वृषणम् ॥५॥

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
यद्वान्तरिक्षे पथिभिः पतन्तं तमस्ता विध्य शर्वा शिशानः ॥६॥

उतालब्धं स्पृणुहि जातवेद आलेभानादृष्टिभिर्यातुधानात् ।
अग्ने पूर्वो नि जहि शोशुचान आमावः क्षिप्रकास्तमवन्त्वेनीः ॥७॥

इह प्र ब्रूहि यतमः सो अग्ने यो यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥८॥

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा वभन् यातुधाना नृचक्षः ॥९॥

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।
तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मलं यातुधानस्य वृश्च ॥१०॥

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनूतेन हन्ति ।
तमर्चिषा स्फूर्जेयञ्जातवेदः समक्षमेनं गृणते नि वृद्धि ॥११॥

5. O Fire, tear the skin of the demon-sorcerer; let the cruel thunderbolt slay him in its wrath; rend his limbs, O knower of all things born; hungry for its flesh let the carrion-eater pick asunder his mangled body.

6. Wherever now thou seest him, O knower of all things born, whether standing or walking, or flying on the paths in the mid-air, a shooter sharpening his weapon, pierce him with thy arrow.

7. Rescue from the assault of the demon-sorcerer with his spears the man touched by his grasp, O knower of all things born, O Fire, blazing supreme slay these devourers of the flesh; let the brilliant birds of prey eat him up.

8. Here proclaim which is he, O Fire, what demon-sorcerer, who is the doer of this deed? To him do violence with thy blaze, O youthful god, subject him to eye of thy divine vision.

9. O Fire, guard with thy keen eye the sacrifice, lead it moving forward to the Shining Ones, O conscious thinker; O thou of the divine vision, when thou blazest fierce against the Rakshasas let not the demon-sorcerers overcome thee.

10. Divine of vision, see everywhere the Rakshasa in the peoples, cleave the three peaks of him; his flanks, O Fire, cleave with thy wrath, rend asunder the triple root of the demon-sorcerer.

11. Triply may the demon-sorcerer undergo thy onrush, he who slays the Truth by falsehood; him overspreading with thy ray, O knower of all things born, fell down in front of him who hymns thee.

तदग्ने चक्षुः प्रति घेहि रेभे शफारुजं येन पश्यसि यातुधानम् ।
अथर्ववज्ज्योतिषा दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥१२॥

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या जायते या तया विध्य हृदये यातुधानान् ॥१३॥

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
पराचिषा मूरदेवाञ्छृणीहि परासुतृपो अभि शोशुचानः ॥१४॥

पराद्य देवा वृजिनं शृणन्तु प्रत्यगेनं शपथा यन्तु तृष्टाः ।
वाचास्तेनं शरव ऋच्छन्तु मर्मन् विश्वस्यंतु प्रसिर्ति यातुधानः ॥१५॥

यः पौरुषेयेण ऋचिषा समङ्गस्ते यो अश्व्येन पशुना यातुधानः ।
यो अघ्न्याया भरति क्षीरमग्ने तेषां शीर्षाणि हरसापि वृश्च ॥१६॥

संवत्सरीणं पय उल्लियायास्तस्य माशीद्यातुधानो नृचक्षः ।
पीयूषमग्ने यतमस्तितृप्सात् तं प्रत्यञ्चमचिषा विध्य मर्मन् ॥१७॥

12. Set in thy singer, O Fire, the eye with which thou seest the trampler with his hooves, the demon-sorcerer; even as did Atharvan, burn with the divine Light this being without knowledge who does hurt to the Truth.

13. The cursing with which today couples revile each other, the curses which are born in the imprecations of the singers, the arrow which is born from the mind of wrath, with that pierce through the heart the demon-sorcerers.

14. Away from us cleave by thy burning energy the demon-sorcerers, away from us cleave by the heat of thy wrath the Rakshasa, O Fire, away from us cleave by thy ray these slayer gods¹, blazing away from us cleave these who glut themselves with men's lives.

15. May the gods cleave away today the crooked one, may harsh curses come to confront him, may the shafts enter into the vital part of one who thieves by speech, may he undergo the onset of each and every one, the demon-sorcerer.

16. The demon-sorcerer who feeds on the flesh of human beings, who feeds on horses and on cattle, the one who carries away the milk of the Cow unslayable, cut asunder their necks with the flame of thy anger, O Fire.

17. O thou who hast the divine vision, let not the demon-sorcerer partake of the yearly milk of the shining cow; O Fire, whichever of them would glut himself on the nectar him pierce in front in his vital part with thy ray of light.

¹ or, the gods of ignorance

विषं गवां यातुधानाः पिबन्त्वा वृश्च्यन्तामदितये कुरेवाः ।
परैरान् देवः सविता ददातु परा भागमोषधीनां जयन्ताम् ॥१८॥

सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः ।
अनु बह सहमूरान् क्रव्यादो मा ते हेत्या मुक्षत दैव्यायाः ॥१९॥

त्वं नो अग्ने अधरादुदक्तात् त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति ते ते अजरासस्तपिष्ठा अघशंसं शोशुचतो बहन्तु ॥२०॥

पश्चात् पुरस्तादधरादुदक्तात् कविः काव्येन परि पाहि राजन् ।
सखे सखायमजरौ जरिष्णेऽग्ने मर्ता अमर्त्यस्त्वं नः ॥२१॥

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वृणं दिवेदिवे हन्तारं भङ्गुरावताम् ॥२२॥

विषेण भङ्गुरावतः प्रति ष्म रक्षसो बह ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिर्ऋष्टिभिः ॥२३॥

प्रत्यग्ने मिथुना बह यातुधाना किमीदिना ।
सं त्वा शिशामि जागृह्यदब्धं विप्र मन्मभिः ॥२४॥

MANDALA TEN

18. May the demon-sorcerers drink poison from the Ray-Cows, may they be cloven asunder who are of evil impulse before the infinite mother, may the divine sun betray them to thee, may they be deprived of their share of the growths of earth.

19. Ever dost thou crush the demon-sorcerer, O Fire, never have the Rakshasas conquered thee in the battles; burn one by one from their roots the eaters of raw flesh, may they find no release from thy divine missile.

20. O Fire, do thou guard us from above and from below, thou from behind and from the front; may those most burning ageless flames of thine blazing burn one who is a voice of evil.

21. From behind and from in front, from below and from above, a seer by thy seer-wisdom protect us, O king; a friend protect thy friend, ageless protect from old age, immortal protect us who are mortals, O Fire.

22. O forceful Fire, let us think of thee, the illumined sage as a fortress around us, one violent of aspect, slayer from day to day of the crooked ones.

23. Consume with poison the crooked Rakshasas; O Fire, burn them with thy keen flame, with thy fiery-pointed spears.

24. Burn the bewildered demon-sorcerer couples; I thee whet to sharpness, inviolate, with my thoughts, O illumined sage; awake.

प्रत्यग्ने हरसा हरः शृणीहि विश्वतः प्रति ।
यातुघानस्य रक्षसो बलं वि रज वीर्यम् ॥२५॥

अरुणो वैतहव्यः

सूक्त ९१

सं जागृवद्भिर्जंरमाण इध्यते दमे दमूना इषयन्निळस्पदे ।
विश्वस्य होता हविषो वरेण्यो विभुर्विभावा सुषत्वा सखीयते ॥१॥

स वशंतभोरतिथिर्गृहेगृहे वनेवने शिश्रिये तक्ववीरिव ।
जनंजनं जन्यो नाति मन्यते विश आ क्षेति विशयो विशंविशम् ॥२॥

मुदक्षो दक्षैः ऋतुनासि सुऋतुरग्ने कविः काव्येनासि विश्ववित् ।
वसुर्वसूनां क्षयसि त्वमेक इद् द्यावा च यानि पृथिवी च पुण्यतः ॥३॥

प्रजानन्नग्ने तव योनिमृत्वियमिळायास्पदे घृतवन्तमासदः
आ ते चिकित्र उषसामिवेतयोऽरेपसः सूर्यस्येव रश्मयः ॥४॥

25. O Fire, cleave asunder their wrath with thy flame of wrath to every side; break utterly the strength, the energy of the Rakshasa, of the demon-sorcerer.

ARUNA VAITAHAVYA

SUKTA 91

1. Adored by those who are wakeful, the dweller in the house is kindled in the house aspiring in the seat of revelation, the sacrificant of every offering, one Supreme,¹ wide of being, wide in light, a perfect friend to the man who seeks his friendship.

2. In his visioned glory he lodges as the guest in every house, as a bird in forest and forest; he disdains not the peoples, universal he dwells in being and being, common to all he dwells in man and man.

3. Thou art discerning in thy judgments, strong of will in thy workings of will, O Fire, an omniscient seer in thy seer-wisdoms; a possessor of riches thou rulest sole over all the riches nourished by earth and by heaven.

4. Thou hast known and reached thy luminous native seat where is the order of the Truth in the plane of revelation; free from stain of evil have come thy perceptions of knowledge like the white brilliances of the dawns,² like rays of the sun.

¹ or, one desirable,

² or, like the advents of the dawns,

तव धियो वर्ज्यस्येव विद्युतश्चित्राश्चकित्र उषसां न केतवः ।
यदोषधीरभिसृष्टो वनानि च परि स्वयं चिनुषे अन्नमास्ये ॥५॥

तमोषधीर्दधिरे गर्भमृत्विद्यं तमापो अग्निं जनयन्त मातरः ।
तमित् समानं वनिनश्च वीरुधोऽन्तर्वतीश्च सुवते च विश्वहा ॥६॥

वातोपधूत इषितो वशां अनु तूषु यदन्ना वेविषद्वितिष्ठसे ।
आ ते यतन्ते रथ्यो यथा पृथक् शर्धास्यग्ने अजराणि धक्षतः ॥७॥

मेधाकारं विदथस्य प्रसाधनमग्निं होतारं परिभूतधं मतिम् ।
तमिदधे हविष्या समानमित् तमिन्महे वृणते नान्यं त्वत् ॥८॥

त्वामिदत्र वृणते त्वायवो होतारमग्ने विदथेषु वेधसः ।
यद्देवयन्तो दधति प्रयांसि ते हविष्मन्तो मनवो वृक्तर्वाहिषः ॥९॥

5. Thy glories like lightnings from a storm cloud break into light of knowledge brilliant like the rays of intuition of the dawns; when loosed on the growths of earths and woods of pleasaunce thou seekest¹ out thyself the food for thy mouth.

6. Him the growths of earth held as a child in the womb in whom was the order of the Truth, the Waters become the mothers of that Fire who gave him birth; he is the common child with whom the pleasaunce-woods and the plants of earth are pregnant and they are delivered of him always.

7. Missioned, fanned by the wind when swiftly entering into thy food thou spreadest wide after thy desire, thy ageless hosts, as thou becomest, toil like chariot-warriors far apart.

8. Fire the creator of wisdom, the accomplisher of the discovery of knowledge, Fire the priest of the call, the all-embracing thinker, him they choose universal in the little offering, him in the great,—not another, O Fire, than thou.

9. The ordainers of the work, they who desire thee, choose thee as priest of the call in their discoveries of knowledge when the seekers of the godhead hold thy delight,² human beings who have plucked for thee the sacred grass of thy seat and have brought their offerings.

¹ or, heapest food in thy mouth.

² or, set before thee the things of thy delight,

तवाग्ने होत्रं तव पोत्रमृत्विष्यं तव नेष्ट्रं त्वमग्निवृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिदच नो दमे ॥१०॥

यस्तुभ्यमग्ने अमृताय मर्त्यः समिधा दाशदुत वा हविष्कृति ।
तस्य होता भवसि यासि ब्रूत्यमुप ब्रूषे यजस्यध्वरीयसि ॥११॥

इमा अस्मै मतयो वाचो अस्मदाँ ऋचो गिरः सुष्टुतयः समग्मत ।
वसूयवो वसवे जातवेदसे वृद्धासु चिद्वर्धनो यासु चाकनत् ॥१२॥

इमां प्रत्नाय सुष्टुतिं नवीयसीं वोचेयमस्मा उशते शृणोतु नः ।
भूया अन्तरा हृद्यस्य निस्पृशे जायेव पत्य उशती सुवासाः ॥१३॥

यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनये चारुमग्नये ॥१४॥

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्बीव सोमः ।
वाजसर्नि रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥१५॥

10. O Fire, thine are the call and the offering, thine the purification and the order of the sacrifice, thine the lustration; thou art the fire-bringer for the seeker of the Truth. The annunciation is thine, thou becomest the pilgrim-rite:¹ thou art the priest of the Word and the master of the house in our home.

11*

12. For him these thoughts and utterances go forth from us, these words high and hymns of illumination and these high lauds and meet together seeking the riches for the master of riches, for the knower of all things born, and his desire is towards them.

13. I would speak to the ancient One a laud new to his desire, may he hear us; may it avail to touch his heart deep within like a wife beautifully robed for her lord's desire.

14. Fire to whom are loosed and offered our horses, our bulls and oxen and heifers and our rams, to Fire the nectar-drinker who bears on his beak the Soma wine, to the ordainer of things, I beget a thinking full of beauty from my heart.

15. An oblation has been offered into thy mouth, O Fire, as if clarified butter in a ladle, as if Soma wine in a bowl. Found in us the treasure in which are the heroes and which wins for us the plenitudes,—the treasure excellent² and glorious and vast.

¹ or, thou art the priest of the pilgrim-rite:

* not translated.

² or, high-proclaimed

जमदग्निर्भर्गवः

सूक्त ११०

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान् त्वं ब्रूतः कविरसि प्रचेताः ॥१॥

तनूनपात् पथ ऋतस्य यानान् मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमुन्धन् देवत्रा च कृणुह्यध्वरं नः ॥२॥

आजुह्वान ईडघो बन्धश्चाऽऽयाह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्न होता स एनान् यक्षीषितो यजीयान् ॥३॥

प्राचीनं बर्हिः प्रविशा पृथिव्या वस्तोरस्या वृज्यते अग्ने अह्वाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अबितये स्थोनम् ॥४॥

व्यचस्वतीर्हविषा वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥५॥

आ सुष्वयन्ती यजते उपाके उषासानक्ता सवतां नि योनौ ।
दिव्ये योषणे बृहती सुखमे अधि श्रियं शुक्रपिशं दधाने ॥६॥

JAMADAGNI BHARGAVA

SUKTA 110

1. High-kindled today in the house of the human being, thou doest sacrifice a god to the gods, O knower of all things born; bring them to us as one who has knowledge, O friendly Light; for thou art the messenger, the seer, the thinker.

2. O son of the body, revealing the paths of our journeyings to the Truth make them sweet with the Wine of Delight, O thou with thy high tongue of flame; enriching with our thoughts the mantras and the sacrifice set our pilgrim-sacrifice in the gods.

3. One prayed and adored, O Fire, calling them to us arrive, companioned by the Shining Ones, O mighty One, thou art the summoner of the gods, so, missioned, strong to sacrifice, do them sacrifice.

4. An ancient seat of sacred grass is plucked this morn, in the direction of this earth, in front of the days, wide it spreads beyond a supernal seat of happy ease for the gods and the mother infinite.

5. Widely expanding may they spring apart making themselves beautiful for us as wives for their lords; O divine doors, vast and all-pervading, be easy of approach to the gods.

6. Let night and day come gliding to us and queens of sacrifice, sit close together in their place of session, the two divine women, great and golden, holding a supreme glory of brilliant form,—

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेष् कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥७॥

आ नो यज्ञं भारती तूयमेत्विळा मनुष्वदिह चेतयन्ती ।
तिल्लो देवीर्बहिरेदं स्योनं सरस्वती स्वपसः सवन्तु ॥८॥

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥९॥

उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥१०॥

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रदिश्यतस्य वाचि स्वाहाकृतं हविरवन्तु देवाः ॥११॥

7. The two divine priests of the call, also, the first and perfect in speech building the sacrifice of man that he may do worship, doers of the work impelling to the discoveries of knowledge, pointing by their direction to the ancient Light.

8. May Bharati come swiftly to our sacrifice, Ila awakening to knowledge here like a human thinker, and Saraswati, the three goddesses,—may they sit, perfect in their works, on this sacred seat of happy ease.

9. He who fashioned in their forms this earth and heaven, the Parents, and fashioned all the worlds, him today and here, O missioned priest of the call, do thou worship, strong for sacrifice, having the knowledge, even the divine maker of forms.

10. Revealing by thy self-power the goal of the gods, release towards it in the order of the Truth our offerings. Let the tree and the divine accomplisher of the work and the Fire take the taste of the offering with the sweetness and the light.

11. As soon as he was born Fire measured out the shape of the sacrifice and became the leader who goes in front of the gods. In the speech of this priest of the call which points out by its direction the Truth, may the gods partake of the oblation made *Swāhā*.

उपस्तुतो वार्ष्णिहव्यः

सूक्त ११५

चित्र इच्छिशोस्तरुणस्य वक्षथो न यो मातरावप्येति घातवे ।
अनूधा यवि जीजनवधा च नु ववक्ष सद्यो महि हूत्यं चरन् ॥१॥

अग्निर्ह नाम धायि दध्नपस्तमः सं यो वना युवते भस्मना वता ।
अभिप्रमुरा जुह्वा स्वध्वर इनो न प्रोथमानो यवसे वृषा ॥२॥

तं वो वि न वृषदं देवमन्धस इन्वुं प्रोथन्तं प्रवपन्तमर्णवम् ।
आसा वर्हि न शोचिषा विरप्शिनं महिन्नतं न सरजन्तमध्वनः ॥३॥

वि यस्य ते जग्रयसानस्याजर धक्षोर्न वाताः परि सन्त्यच्युताः ।
आ रण्वासो युयुषयो न सत्वनं त्रितं नशन्त प्र शिषन्त इष्टये ॥४॥

स इदग्निः कण्वतमः कण्वसखाऽर्यः परस्यान्तरस्य तरुषः ।
अग्निः पातु गूणतो अग्निः सूरिनग्निर्दवातु तेषामवो नः ॥५॥

UPASTUTA VARSHTIHAVYA

SUKTA 115

1. Marvellous is the power to upbear of this young, this infant god, for he goes not to his two mothers to drink their milk, even though one without teats of plenty brought him to birth then as now, from the first he did his carrying, performing his mighty embassy.

2. Fire, verily, is established, a giver and mighty doer of works, he clings to the trees with his blazing tusks achieving the pilgrim-sacrifice with his besieging tongue of flame, he is like a snorting bull, master in his pasturage.

3. He is to you like a bird settled on a tree, like the divine moon-flow of the Soma plant, like a clamorous spreading ocean; he is as one who carries in his mouth of flame, exuberant in strength, mighty in the way of his works, rushing on his paths.

4. O ageless Fire, when thou rangest the spaces in thy will to burn, there are all around thee as if unsinking winds like joyful fighters having the command for the seeking they march towards the warrior of the triple world¹.

5. This is the Fire, friend of the seer, himself the greatest of seers, who delivers from the inner foe; may Fire guard the speakers of the word, Fire the illumined seers, may he give his protection to them and to us.

¹ or, Trita the warrior.

वाजिन्तमाय सहस्रे सुपित्र्य तृषु च्यवानो अनु जातवेदसे ।
अनुद्रे चिद्यो धृषता वरं सते महिन्तमाय धन्वनेदविष्यते ॥६॥

एवाग्निर्मतैः सह सूरिभिर्वसुः ष्टवे सहसः सूनरो नृभिः ।
मित्रासो न ये सुधिता ऋतायवो द्यावो न द्युम्नैरभि सन्ति मानुषान् ॥७॥

ऊर्जो नपात् सहसावभ्रिति त्वोपस्तुतस्य बन्धते वृषा वाक् ।
त्वां स्तोषाम त्वया सुवीरा द्राघीय आयुः प्रतरं दधानाः ॥८॥

इति त्वाग्ने वृष्टिहव्यस्य पुत्रा उपस्तुतास ऋषयोऽबोचन् ।
तांश्च पाहि गृणतश्च सूरीन् वषट्क्वळित्यूर्ध्वासो अनक्षन् नमो नम इत्य-
र्ध्वासो अनक्षन् ॥९॥

चित्रमहा वासिष्ठः

सूक्त १२२

वसुं न चित्रमहसं गुणीषे वामं शेवमतिथिमद्विषेण्यम् ।
सं रासते शुरुधो विश्वधायसोऽग्निर्होता गृहपतिः सुवीर्यम् ॥१॥

6. O high-born, thou art he who moves swiftly in the wake of the knower of all things born, the Fire forceful and most full of the plenitude and even in the waterless desert for him who is there and desires it and is full of greatness, winnest by the violence of thy bow that which is supreme.

7. This is the Fire who is lauded accompanied by mortal illumined seers, the Shining One,¹ strong and glad by men, they who are seekers of the Truth, and like well-established friends, like the heavens with their lights have power on human beings.

8. "O son of energy, O forceful One," so adores thee the mighty speech of Upastuta, thee let us laud, by thee may we be armed with the heroes, holding more and more an ever longer life.

9. Thus have extolled thee, O Fire, the sons of Vrish-tihavya, the Upastuta Rishis;² protect them and the illuminates who speak the word, rising on high they have attained with the cry of *Vashat*, *Vashat*, with the cry of obeisance.

CHITRAMAHA VASISHTHA

SUKTA 122

1. I voice the Shining One with its richly varied lights³, the fair and happy, the great in whom is nothing hostile; Fire, the priest of the call, the master of the house gives the healing forces that sustain the world, he gives us the hero-energy.

¹ or, the master of riches,

² or, sages, extolled;

³ or, greatnesses,

जुषाणो अग्ने प्रति ह्य मे वचो विश्वानि विद्वान् वयुनानि सुक्रतो ।
घृतनिर्णिग्मह्मणे गातुमेरय तव देवा अजनयन्ननु व्रतम् ॥२॥

सप्त धामानि परियन्नमर्त्यो दाशद्वाशुषे सुकृते मामहस्व ।
सुवीरेण रयिणाग्ने स्वाभुवा यस्त आनट् समिधा तं जुषस्व ॥३॥

यज्ञस्य केतुं प्रथमं पुरोहितं हविष्मन्त ईळते सप्त वाजिनम् ।
शुष्वन्तमग्निं घृतपृष्ठमुक्षणं पुणन्तं देवं पूणते सुवीर्यम् ॥४॥

त्वं व्रतः प्रथमो वरेण्यः स हूयमानो अमृताय मत्स्व ।
त्वां मर्जयन् मरुतो दाशुषो गृहे त्वां स्तोमेभिर्भृगवो वि दधुः ॥५॥

इषं दुहन्त्सुदुधां विश्वधायसं यज्ञप्रिये यजमानाय सुक्रतो ।
अग्ने घृतस्नुस्त्रिर्ऋतानि दीद्यद्वर्तित्यज्ञं परियन्त्सुक्रतूयसे ॥६॥

2. O Fire, take pleasure in my word, let thy joy respond to it, for thou knowest all discoveries of knowledge, O strong will! Robed in light, put out a path for the Word, the gods have begotten all according to thy law of works.

3. Encompassing the seven planes, O immortal, giving to the giver, to the doer of good deeds, grow great;¹ O Fire, with riches full of hero-strength crowding on him, accept the man who has come to thee with the fuel.

4. The seven givers of the offering pray the lord of plenitudes, the supreme Ray of intuition, the vicar of the sacrifice, Fire, the Bull with the luminous back who hears our words, the god who on him who satisfies him with gifts bestows fullness of heroic might.

5. Thou art the first and supreme messenger, as such when thou art called be rapturous for immortality: thee the life-powers make resplendent in the house of the giver, thee with their lauds the flame-seers made to shine out wide.

6. In one to whom sacrifice is dear, for the giver of sacrifice, milking the force that is a good milch-cow, the force that founds all, O strong will, O Fire, thrice pouring light, illumining the Truths, circling round our house and our sacrifice thou puttest forth thy strength of will.

¹ or, exalt him;

त्वामिदस्या उषसो व्युष्टिषु दूतं कृण्वाना अयजन्त मानुषाः ।
त्वां देवा महयाय्याय वावधुराज्यमग्ने निमृजन्तो अध्वरे ॥७॥

नि त्वा वसिष्ठा अह्वन्त वाजिनं गृणन्तो अग्ने विदथेषु वेधसः ।
रायस्पोषं यजमानेषु धारय यूयं पात स्वस्तिभिः सदा नः ॥८॥

अग्निः पावकः

सूक्त १४०

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥१॥

पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥२॥

ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्ये इषः सं दधुर्भूरिवर्षसश्चित्रोतयो वामजाताः ॥३॥

MANDALA TEN

7. Thee, O Fire, making their messenger men have offered sacrifice in the outshining of this dawn; thee the gods have increased for their growing to greatness making bright the oblation of light in the pilgrim-sacrifice.

8. The Vasishthas called thee within them; full of plenitude, voicing the Fire, ordainers of works in the discoverings of knowledge; uphold the increasing of the riches in the doers of the sacrifice, do you ever guard us with all kinds of weal.

AGNI PAVAKA

SUKTA 140

1. O Fire, thy inspiration and thy growth and thy lights blaze in their greatness, O thou who shinest out with thy lustres; O great luminousness, O seer, thou foundest by thy strength for the giver a plenitude of utterance.

2. Purifying is thy flaming energy, bright is thy energy, indeficient is thy energy as thou ascendest with thy light—a son thou rangest and protectest the Parents and thou joinest together earth and heaven.

3. O son of energy, O knower of all things born, well-founded rejoice in our perfect utterances and our thinkings; in thee they have joined together impelling forces of many forms, richly varied in their prospering, born to charm and beauty.

इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसि क्रतुम् ॥४॥

इष्कतरिमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महोमिषं दधासि सानसि रयिम् ॥५॥

ऋतावानं महिषं विश्वदर्शतमग्निं सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णं सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥६॥

मृळीको वासिष्ठः

सूक्त १५०

समिद्धदिचत् समिध्यसे देवेभ्यो हव्यवाहन ।
आदित्ये रुद्रैर्वसुभिर्न आ गहि मृळीकाय न आ गहि ॥१॥

इमं यज्ञमिदं वचो जुजुषाण उपागहि ।
मर्तासस्त्वा समिधान हवामहे मृळीकाय हवामहे ॥२॥

त्वामु जातवेदसं विश्ववारं गृणे धिया ।
अग्ने देवां आ वह नः प्रियव्रतान् मृळीकाय प्रियव्रतान् ॥३॥

MANDALA TEN

4. O immortal Fire, ruling over creatures born, spread in us thy Riches; thou art master of¹ thy body of vision and thou satest thy conquering will.

5: A thinker, an arranger of sacrifice, a master of great achievement thou foundest a bounty of delight and a great and fortunate impulsion and conquering Riches.

6. Men have set in front this great Truth-possessing and all-seeing Fire for the bliss; thee who hast the ear that hears our words voice, wide-extended, one divine throughout the human generations.

MRILIKA VASISHTHA

SUKTA 150

1. Already kindled thou art kindled again for the gods, O carrier of the offering, come along with the sons of Aditi and with the Rudras and with the Shining Ones, come to us for grace.

2. Accepting this sacrifice, this word come to us, we who are mortals call thee, O high-kindled Fire, we call thee for grace.

3. Thee I voice with my thought, the knower of all things born, in whom are all desirable things, O Fire, bring to us the gods whose law of working is dear to us, dear to us for their grace.

¹ or, thou shinest out from

अग्निर्देवो देवानामभवत् पुरोहितोऽग्निं मनुष्या ऋषयः समीधरे ।
अग्निं महो धनसातावहं हृवे मृळीकं धनसातये ॥४॥

अग्निरत्रि भरद्वाजं गविष्ठिरं प्रावन्नः कण्वं त्रसदस्युमाहवे ।
अग्निं वसिष्ठो हवते पुरोहितो मृळीकाय पुरोहितः ॥५॥

केतुराग्नेयः

सूक्त १५६

अग्निं ह्रिन्वन्तु नो धियः सप्तिमाशुमिवाजिषु । तेन जेष्म धनं धनम् ॥१॥

यथा गा आकरामहे सेनयाग्ने तद्योत्या । तां नो ह्रिन्व मघत्तये ॥२॥

आग्ने स्थूरं रयिं भर पृथुं गोमन्तमश्विनम् । अङ्गधि खं वर्तया पणिम् ॥३॥

अग्ने नक्षत्रमजरमा सूर्यं रोहयो दिवि । दधज्ज्योतिर्जनेभ्यः ॥४॥

4. Fire, the god, became the vicar priest of the gods, Fire the human Rishis have kindled, Fire I call in the conquest of the riches of the vast, gracious for the conquest of the riches.

5. Fire protected Atri and Bharadwaja and Gavisthira, protected for us Kanwa and Trasadasyu in the battle, Fire Vasishta the vicar priest calls, the vicar priest calls him for grace.

KETU AGNEYA,

SUKTA 156

1. May our thoughts speed the Fire on his way like a swift galloper in the battles, by him may we conquer every kind of wealth.

2. The army by which we may make ours the Ray-Cows under thy guard, that army send to us¹ for the getting of plenty.

3. Bring to us, O Fire, a stable wealth of the Ray-Cows and the horses of power, reveal heaven, turn away from us the evil Trafficker.

4. O Fire, make to ascend the ageless traveller-star, the sun in heaven upholding the Light for me.

¹ or, speed for us

अग्ने केतुर्विशामसि प्रेष्ठः श्रेष्ठ उपस्थसत् । बोधा स्तोत्रे वयो वधत् ॥५॥

वत्स आग्नेयः

सूक्त १८७

प्राग्नये वाचमीरय वृषभाय क्षितीनाम् । स नः पर्षदति द्विषः ॥१॥

यः परस्याः परावतस्तिरो धन्वातिरोचते । स नः पर्षदति द्विषः ॥२॥

यो रक्षांसि निजूर्वति वृषा शुक्रेण शोचिषा । स नः पर्षदति द्विषः ॥३॥

यो विश्वाभि विपश्यति भुवना सं च पश्यति । स नः पर्षदति द्विषः ॥४॥

यो अस्य पारे रजसः शुक्रो अग्निरजायत । स नः पर्षदति द्विषः ॥५॥

MANDALA TEN

5. O Fire, thou art the ray of intuition in creatures, most dear, most glorious, seated in the centre.¹ Awake, founding his expansion who lauds thee.

VATSA AGNEYA

SUKTA 187

1. Send forth the word to the Fire, the bull of the worlds,² may he carry us through beyond the hostile forces.

2. He who shines beyond the desert across the supreme Beyond, may he carry us through beyond the hostile forces.

3. He who destroys the Rakshasas, the bull with the brilliant light, may he carry us through beyond the hostile forces.

4. He who looks upon all the worlds and sees them wholly, may he carry us through beyond the hostile forces.

5. Fire who is born brilliant on the further shore of this world, may he carry us through beyond the hostile forces.

¹ or, in the lap of the mother.

² or, of the peoples,

संवन्न आङ्गिरसः

सूक्त १९१

संसमिद्युवसे वृषस्रग्ने विश्वान्यर्य आ ।
इळस्पदे समिध्यसे स नो वसून्या भर ॥१॥

सं गच्छध्वं सं वदध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वं संजानाना उपासते ॥२॥

समानो मन्त्रः समितिः समानी समानं मनः सह चित्तमेषाम् ।
समानं मन्त्रमभि मन्त्रये वः समानेन वो हविषा जुहोमि ॥३॥

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥४॥

SAMVANANA ANGIRASA

SUKTA 191

1. O Fire, O strong one, as master thou unitest us with all things and art kindled high in the seat of revelation; do thou bring to us the Riches.

2. Join together, speak one word, let your minds arrive at one knowledge even as the ancient gods arriving at one knowledge partake each of his own portion.

3. Common Mantra have all these, a common gathering to union, one mind common to all, they are together in one knowledge; pronounce for you a common Mantra, I do sacrifice for you with a common offering.

4. One and common be your aspiration, united your hearts, common to you be your mind,—so that close companionship may be yours.

